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SERMONS

WHAT IS MAN?*

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What is man?—PSALMS viii., 4.

The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them.—MATTHEW xi., 5.

WHAT is man? Is he but a bodily organism? Is he a duality, body and mind united together? Is he a trinity in unity, having a material frame, a connecting life principle, and an immortal spirit?

The varied and unlike forces of the living system, mechanical, thermal, luminous, electric, chemical, nervous, sensory, emotional, intellectual, moral, spiritual, are all co-ordinated. We know nothing of mind force except through its material manifestations. To increase the plastic property of the mind we must nourish the brain. The stimulation of the brain depends upon the richness of the blood. This in turn depends upon its due chemical ingredients, oxygen and carbon. Brilliancy of thought, fluency of speech, will be increased with the increase of oxygen. The increase of carbonic acid will put out the fire of intellect as it does the material flame. "Hosannas languish on our tongues and our devotion dies" as the air of the church in which we

*A sermon "On the Relations of the Clergyman to the Physician," delivered before the medical students of Chicago.

gather for worship becomes vitiated. A vigorous circulation gives us vigorous mentality, a feeble one sluggish intellectual action. A poor digestion may make our theology blue or green.

You know that Voltaire said, "The welfare of a nation often depends on the good or bad digestion of its prime minister," and that Mr. Motley avers that "The gout of Charles V. may have changed the destinies of mankind." Our mental and emotional states rise or fall with our bodily conditions, as the tides with the moon. Like the electric eel, which, when fresh, will give a shock powerful enough to fell a man, and after repeated discharges can be touched with impunity by an infant, the mind with a fresh body can send out embodied thoughts that shall shake a continent, and with an exhausted frame utter words of childish petulance. A blow on the head may produce idiocy, and a box on the ear deafness. A suffusion of water or blood in the brain may cause stupefaction and unconsciousness, and a change in its structure insanity.

How often does bodily decay seem to be mental decay. Sir Isaac Newton, of whom it is said that he surpassed the whole human race in genius, upon being asked, in his declining years, to explain some passages in his chief mathematical work, could only reply: "I knew it was once true." The first duke of Marlborough, the celebrated military commander, when the history of his own campaign was read to him to beguile the tedious hours in the evening of life, and wholly unconscious of his part in the matter, would exclaim from time to time, "Who commanded?" I do not wonder that those dealing so exclusively with physical phenomena, are greatly exposed to the influence of materialism.

"How swiftly," says Dr. Joseph Le Conte, "the current sweeps us away toward the dark gulf of materialism, and with it carries away all our hopes, our aspirations, and all that ennobles our humanity!"

My Christian friends, during my whole active life I have stood first where the current runs swiftest. I confess to you that in my earlier life I have struggled almost in despair with this swift current. I confess that I have sometimes wrestled in an agony with this fearful doubt, with this demon of materialism, with this cold philosophy, whose icy breath withers all the beautiful flowers and blasts all the growing fruits of humanity. This dreadful doubt has haunted me like a spectre which would not down at my bidding.

In answer to the question, what is man? the materialistic and semi-materialistic schools give various answers. "Man is but a thinking machine," says one. Fenerbach declares that "The soul is but the sum total of nervous processes." In another place he says "It is but a dust heap, to be dispersed as it was swept together." Zoust asserts that "Man's acts are the result of his organization." Another maintains that "The brain secretes thought as the liver secretes bile." Moleschott avers that "Thought is a motion of matter;" Buchner, that "Mental activity is a function of the cerebral substance. It is emitted by the brain as thoughts are by the mouth, as music by the organ."

Prof. Huxley, far in advance of the above in the right direction, says, in

The Nineteenth Century: "All vital action may be said to be the result of the molecular forces of the protoplasm which displays it, and, if so, it must be true in the same sense and to the same extent that the thoughts to which I am now giving utterance and your thoughts regarding them are the expressions of the molecular changes in that matter of life, which is the source of our other vital phenomena. Matter may be regarded as a form of thought; thought may be regarded as a property of matter. Each statement has a certain relative truth. But with a view to the progress of science, the materialistic terminology is in every way to be preserved." Mr. Spencer holds that "There is no precise line of demarcation between physiological and psychological facts, and that every absolute distinction is illusory." Mr. Bain professes to represent the advanced thinkers of the physiologico-psychological school, when in closing his work on the mind and body he says: "The one substance with two sets of properties, two sides, the physical and the mental (a double-faced unity) would appear to comply with all the exigences of the case." My liberal-minded and eloquent brother, the Rt. Rev. Thomas M. Clark, D.D., the Protestant Episcopal Bishop of Rhode Island, in his recent Boston Monday Lecture on "The Seen and the Unseen," makes Dr. Carpenter, in his "Principles of Mental Philosophy," quote with approval the following words from the late Charles Bruxton: "Irresistible, undeniable facts demonstrate that man is not a den wherein two enemies are chained together, but one being; that soul and body are one—one and indivisible. We had better face this great fact. 'Tis no good to blink it. Our knowledge of philosophy has come to a point where the old idea of man's constitution must be thrown aside. To struggle against the overwhelming force of science, under the notion of shielding religion, is mere folly." But it seems to me if there is one truth undeniably taught in Dr. Carpenter's fascinating work—more entertaining than "The Arabian Nights"—it is the truth that there is a will, constituting the selfhood of each person, absolutely uncontrolled, but controlling all bodily conditions. It is a will, separable in thought and fact from the material organism in which it finds its play and manifestation. Defending such a theory Dr. Carpenter wages no warfare against the old idea of man's dual constitution of soul and body, even though another term or element may be added to it. A theory which may serve to reconcile the claims of the conflicting schools has been advanced by an eminent authority: "We possess," says Dr. George Moore, "evidence that there exists an all-pervading something, not to be defined as matter, but which may be regarded as the substantial medium of those actions known as light, heat, electricity, gravitation and magnetism, and that the mind operates on this medium in our visible bodies. We find in fact that a man, by the mere act of his will, in contracting his muscles, say of his arm, causes a current of influence which sensibly deflects the needle of the galvanometer, the current being opposite in the opposite arms. Moreover, it appears that the nerves of sensation are positive, the nerves of motion negative. So that every act of impression and of will seems to operate through an agency similar to that of the electric telegraph. The will being capable of moving this

agency, and of being moved through it, may we not reasonably imagine it possible that the soul is to be forever associated with it, in some specified and identical form? This agency is probably one with the all-penetrating medium of the universe, called, for lack of a name sufficiently definite, 'ether.'"

This theory holds fast to the independence of the mind and yet to its profound dependence in this life upon the body. Do we err, then, in affirming, with philosophy, that man is not an organism but an intelligence served by organs. We know that constant changes are taking place in our material frame. Every transient thought, every fugitive emotion, every act of the will, every movement of our body, involves the death of some of its particles. Tennyson sings of the babbling brook:

> "In and out I wind and flow,
> To join the brimming river;
> For men may come, and men may go,
> But I flow on forever."

The red river of the blood just as ceaselessly flows, and "everything liveth whither that river cometh." This river of life, like the brook, is the same and yet not the same. It is ever changing, and yet ever abiding. To vary the figure, the body is a machine which never stops working, and yet is taken to pieces in the twinkling of an eye. It is a mansion always complete and yet under constant repairs.

The kingdom through which this crimson stream pours its vital currents is an everlasting kingdom. The same workman is ever present in all the processes of the bodily apparatus. The one tenant remains amid the simultaneous and silent construction and destruction of the earthly home.

The testimony of consciousness, which can never be impeached without making the very "root of our nature a lie," affirms that it is I that live, I that move, I that think, I that know, I that love.

I know that my affection for my wife and children, my fellow-men, and my God, is something more than the love of a spoonful of acid for a copper coin. I know that I am a responsible being, and, therefore, I spurn with contempt the Punch and Judy theory, which would make me a blind puppet, pulled by strings in the hands of nobody, for a purpose which has no existence. These thoughts of God, Duty, and Immortality come from a living mind, and not from the fleeting phantasmagoria of matter.

I find no better answer to the question, "What is man?" than that contained in the sacred Scripture: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."

Not formed wholly of clay, as the author of one of the noblest and most majestic hymns in our language asserts, and as Shakspeare implies when he speaks of "Imperious Cæsar dead and turned to clay;" nor as the gifted author of "Aurora Leigh" maintains when she writes: "Dear Marian, of one clay God made us all."

Such a blunder as that, though pervading the belief of all people as air

the globe, was never made by Scripture. Had it been, the medical faculties of every college in the world would have been arrayed against it. The idea prevails in many regions of the east that Adam was a red man, made of the red clay so abundant there. Dr. George Wilson, professor in the University of Edinburgh, says that a specimen of this clay loam was sent to that city for chemical analysis, to see if it could be identified as Adamic dust. I need not say that not a single trace of Adam could be found. A body of dust and a living soul are the essentials of man.

I quoted Dr. Joseph Le Conte as to his temptation to materialism; permit me to quote him again as to his victory over the temptation: "But in my later years I have learned to see that for a solid basis of our belief in spirit we must look not to reason, but must return again to the clear revelations of our consciousness, and the still clearer revelations of Scripture. I have learned to recognize that a true philosophy accepts the revelations of consciousness as well as of sense, and strives to reconcile them; that a true faith accepts the dicta of Scripture as well as of science, and strives to reconcile them."

I must speak, in my closing words, of the mutual relation of the physician and the clergyman in the answer to the question, "What is man?" The work of the physician has mainly to do with the human body, the masterpiece of creative skill—the body which brings forward and consummates in the perfection of beauty and utility all preceding types of life. Gregory Nyssen called it "a fuliginous, ill-savored shop, a prison, an ill savored sink." The Manicheans declared the body to be so evil that it could not have been created by God. It was the work of the devil. While we may say peace to the ashes of these men, we can also say: "Perish such miserable doctrine." Who can read Sir Charles Bell's treatise on the human hand, or master the elements even of "Gray's Anatomy" and "Carpenter's Physiology" and not read the most conclusive evidences of exquisite design, and see the marshalling of the laws of poetry, music architecture, and beauty in this temple of the God-inbreathed soul? It is a house worthy of creation's Head and Lord. It is a building of God's own workmanship. St. Bernard, it is said, walked all day, six or seven hundred years ago, by the shore of the Lake of Geneva, with one of the most glorious prospects in the whole world before him—mountains, lake, river, clouds, gardens, everything to bless the eye—and that monk never saw anything all day long! He was thinking about religion, and when he reached home some one spoke to him about the beauty he must have seen, and the austere, sour-hearted ascetic said he had "seen nothing." The incident is related to show the elevated piety of this renowned saint. I can not but regard it as a defect in his devoutness. It was of the same piece with the pious boast the good man was accustomed to make that "he only ate his dinner, he never tasted it." No wonder both mind and body should become morbid under the influence of such ideas and acts. He ought to have been handed over to the doctor and made to undergo the most heroic treatment until he could both see and taste the good things which a bounti-

ful God had prepared for him. Thus saints, as well as ordinary preachers, need the physician's attentive care.

It is a good thing for us who are constantly preaching to be preached to in turn. It ought not to be our infirmity, I will not say inconsistency, to be compelled so often to say, as Shakspeare expresses it: "I could better teach twenty what were good to be done than to be one of the twenty to follow mine own teaching." Imperfection, however, clings to us all. But he who is constantly giving advice ought to be willing to receive it. Dr. Maudsley, professor in the London University, speaking for his medical brethren, says in relation to those of us who may be moral philosophers and preachers: "We may, perhaps, without undue presumption, promise them that if they will learn to use the results of our method, they will have a deeper and more stable foundation in the constitution of human nature for their teaching than they have now, and will add much to the efficiency of it by enforcing motives, which will touch more keenly the springs of human conduct than those which they present." We preachers very often give advice which is not taken. Sometimes in our zeal for a truth or a cause, we press it out of its due relation to other truths or other causes, and thus make an overstatement. I think Dr. Maudsley has rather overstated the case in the language I have quoted, and hence I cannot unreservedly accede to his position. I do not think that we need to find a deeper or more stable foundation in the constitution of human nature than that on which we stand in our appeals to men. We simply need help in uncovering a greater breadth of that foundation. I am willing to accept, nay, am exceedingly anxious to find, additional motives which shall help to touch most effectually the springs of human conduct, and to no one will I more gladly turn than to the skilled physician. The most widely known and magnetic preacher on this continent confessed, some time ago, to a ministerial friend, that he sorely needed to spend a few months or a year in some medical institution where the true laws of health and life were thoroughly taught and exemplified. He said he did not sufficiently understand the bodily wants of his people, so as to be enabled to properly instruct them as to the physical aspects of thorough religious culture. He regretted that this part of his theological education had been neglected.

The renowned F. W. Robertson justly claimed that there were many cases brought to the clergyman for spiritual treatment which needed, most of all, the advice and prescription of the physician. The mission of Christianity is for the welfare of the body and the well-being of the soul. Its salvation is purposely for one as the other. Christ, the great physician, is the head of the medical as well as of the ministerial profession. Nearly every mighty miracle was performed in fighting disease and death. Those very miracles reveal at once the intimate relationship between physical and moral evil, and the constant hatred of God to both. He who, walking in the footsteps of the mighty Healer of the sick, devotes his energies to alleviating human pain, cannot but be a brother to him who, walking in the footsteps of the spiritual Healer of mankind, preaches His blessed Gospel of light and love. The pro-

fessions were united in the evangelist, who has given us the gospel of the Greeks and the acts of the apostles—St. Luke, "the beloved physician." They were united for centuries in the Christian clergy. The division of labor demands their separation in the letter, but not in the spirit. Complete spiritual regeneration cannot co-exist with physical degeneration. True religion never disagreed with any one. It was incipient or manifest disease that has made the religious life of many persons harsh and unattractive. The body has been out of order, hence the cloud upon the moral sky. There has been an irritability of the nerves, hence the cross word and look, soon to be repented of. A sound mind must have a sound body. Hence the glorious promise that in that perfect, sinless state, beyond the river of death, the "body of this humiliation" shall be changed and made like unto His own glorious body, painless and immortal. Wonders have been performed through divine grace, by men with diseased physical organisms; and bodily infirmities, by an overruling Providence, have resulted in the world's good. But the ideal ever before us here, which is to be the everlasting reality hereafter, is holiness, wholeness, healthfulness in body, soul, and spirit.

A single eye to the glory of his profession is pre-eminently demanded of the clergyman and of the physician. He is to sacrifice every other ambition to the one sole, absorbing passion of saving the souls or the bodies of men.

I must quote another paragraph or two from Dr. Maudsley, found in his address on "The Medical Profession in Modern Thought."

"Peerages don't come our way," he says, "and I am heartily glad they do not, for I much fear that there would not be the strength of mind to reject them; that a pitiful social ambition might tempt us to spoil the simple intrinsic nobility of our vocation with the outworn decorations of a childish stage of human progress." I believe in the sincerity of the utterance of Dr. Maudsley. He is not playing the part toward medicine which Beaconsfield makes Mr. St. Barbe play toward literature in "Endymion." The noblest peerage he and his compeers can attain, the entrance into the more than royal circle of those who relieve the suffering, minister to the comfort of man's estate, and lessen the sum of human sorrow upon the earth, is a peerage no adventitious monarch can confer, sitting upon a throne by the grace of accident, of inherited position, or of the forbearance and long-suffering of the common people. Stars and garters and titles can add no glory to their names. If these honors were sparingly or lavishly bestowed, not for cunning, outwitting, or treacherous diplomacy, not for a successful career of bold, selfish, unscrupulous adventuring, not for the number of civilized men or uncivilized Zulus that have been hacked with the saber or punctured with the bayonet, or riddled with bullets and torn with shells, but for patient, unselfish, unwearied devotion to the good of others, to the saving of life, and not to its destruction, then these men would lead all the rest in their claims to such grateful and honorable recognition.

Again Dr. Maudsley says: "If medical practice be pursued as a mere means of money-getting, assuredly it causes the deepest demoralization of

him who so uses it, as best things turned to basest ends breed the greatest corruption. He who deliberately applies himself to take the utmost advantage of the suffering and feebleness of humanity, coming to him for aid in its anguish and its utter helplessness, in order to make his profit—and we may hope there are not many creatures of that vileness in the profession—may have large success in his low aim, but he discovers a meanness and a degradation of nature which are a grievous shame to his kind, and which devils might almost disdain."

These words apply with equal if not greater force to the ministry. It is utterly alien to the idea of a true under-shepherd of the great Shepherd of the sheep that he should care more for the fleece than the flock, and make of his sacred calling a mere financial speculation. Such men I believe are as rare among clergymen as physicians. The temptation to such unworthy intruders on this score must be very small. If money-making be the end one aims at, he will be sure to shun both professions. Many a clerk, busy only with the figures before him, working a stated number of hours per day, receives twice as much salary as the average clergyman or income of the average physician. The one may have but a slender educational outfit, and be burdened with no unusual care; the others may have spent largely for their professional preparation and may bear upon their minds and hearts not only their own cares but those of multitudes of others. A salesman or agent will often receive, annually, three and four times the amount paid to widely-known ministers and celebrated medical men. A single fortunate investment of a business man will often result in a financial return exceeding all the net earnings of a lifetime of the physician or clergyman, and sometimes all the gross earnings. In business and in law it is a recognized principle that one must pay for the goods received, or the advice solicited, or the services rendered. It is not always a clearly recognized principle in the medical and ministerial professions. Physician's accounts and pew-rents are not generally quoted at a premium. The one or the other will not always be found first upon the list of the debt of duty or the debt of honor.

I have read with great interest the pointed and piquant articles by two prominent physicians of Chicago, on "The Use and Abuse of Medical Charities." It ought to be supplemented by one on "The Use and Abuse of Ministerial Charities." I wish that every clergyman and every layman could read the first, and that every physician and every layman might be able to read the second. I am sure that if a love feast or a charity feast of the two professions were held, and experiences narrated, the one would vie with the other in saying that each received from the other the most in the way of some numerated services, and both would unite in saying that a number of people who could pay and ought to pay for medicine and the Gospel have evaded, under one worthless pretext or another, the obligation of gratitude and justice. The man whose own life or the life of his family has been saved through the efforts of the physician, or from whom moral evil has been averted by the labors of the clergyman, will sometimes grumble at the alleged exorbitance of the one

or the cost of supporting the other. He will grumble at the fee justly demanded by the first or the pittance paid by his wife and children to the organization supporting the second. He will be the first to call for medical help in time of sickness and ministerial help in time of impending death, and be the loudest to complain at any fancied neglect. He will ask the clergyman to come to his home to bury his dead, and yet never darken the doors of the ministrant's church. He will ask him to instruct his children in the Sunday-school, and take it for granted that this, and far more than this, must be done for him without money and without price. Abundantly able to meet every monetary claim upon him, he does not hesitate to class himself in these particulars among the objects of charity. I find in one of the medical journals the ethics or etiquette of our mutual relations very pertinently put:

"Doctors and clergymen sometimes come into collision. When this happens it is either because of the bearishness of the physician or the stupidity of the clergyman, or both. By the very necessities of his profession, the physician must have authority in the sick-room. That he does not have it is often the occasion of discomfort and disaster. The minister, too, from the very nature of his calling, and by the common consent of society, has a place in the sick-room. It is not, however, one of authority; and if he would serve his cause to the best advantage he should see to it that he makes no claim which shall interfere with what the doctor considers the patient's safety. Few people pass through severe illness, fewer still approach the hour of death, without wishing to see some minister of the Gospel and hearing his voice. This fact does not argue, however, that the clergyman may be admitted to the bedside at all hours of the day and night, or even at all times when the patient desires. . . . The necessary concessions are not all on one side. If the physician does withhold the natural courtesies due to the sick or their spiritual advisers, he can find no fault if his wishes are disregarded and his authority circumvented."

May I add that I very earnestly believe, and very many physicians agree with me, that, when, humanly speaking, there is no hope of life, the physician ought not to let his patient drift into eternity without imparting that information to him?

Hand in hand our two professions must go in the one undivided effort to bless mankind. The millennium will not come until the laws of heredity are thoroughly understood and faithful efforts made to improve the bodily condition of mankind. Moral evil will not be banished from the earth until the last vestige of physical evil has been cast into the chasm of annihilation. The knowledge of the Lord shall cover the earth as the waters the face of the sea, when the child shall die a hundred years old. The work of the physician will be ended when that of the minister ceases. For when the time shall come, the prophecy is fulfilled that "They shall not hurt or destroy in all My holy mountain, saith the Lord;" it shall be when one shall not have to say to his neighbor, "Know thou the Lord, for all shall know Him from the least even unto the greatest."

THE CARCASS AND THE VULTURES.

By Alexander Maclaren, D.D. (Baptist), Manchester, England

Wheresoever the carcase is, there will the eagles be gathered together.—Matt. xxiv., 28.

This grim parable has, of course, a strong Eastern coloring. It is best appreciated by dwellers in those lands. They tell us that no sooner is some sickly animal dead, or some piece of carrion thrown out by the way, than the *vultures*, for the eagle does not prey upon carrion, appear. There may not have been one visible a moment before in the hot blue sky, but, taught by scent or by sight that their banquet is prepared, they come flocking from all corners of the heavens, a hideous crowd round their hideous meal, fighting with flapping wings and tearing it with their strong talons.

And so says Christ, wherever there is a rotting, dead society, a carcass hopelessly corrupt and evil, down upon it, as if drawn by some unerring attraction, will come the angel, the vulture of the divine judgment.

The words of our text were spoken, according to the version of them in Luke's Gospel, in answer to a question from the disciples. Our Lord had been discoursing, in very solemn words, which, starting from the historical event of the impending fall of Jerusalem, had gradually passed into a description of the greater event of His second coming. And all these solemn warnings had stirred nothing deeper in the bosoms of the disciples than a tepid and idle curiosity which expressed itself in the one question, almost irrelevant. The answer is, not here, not there, but everywhere where there is a carcass. The great event which is referred to in our Lord's solemn words is a future judgment, which is to be universal. But the words are not exhausted in their reference to that event. There have been many "comings of the Lord," many "days of the Lord," which on a smaller scale have embodied the same principles as shall be displayed in world-wide splendor and awfulness at the last.

I. The first thing then, in these most true and solemn words is this: that they are to us a revelation of a law which operates with unerring certainty through all the course of the world's history.

We cannot tell, but God can, when evil has become incurable, or when, in the language of my text, the man or the community has become a carcass. There may be flickerings of life, all unseen by our eyes, or there may be death, all unsuspected by our shallow vision. So long as there is a possibility of amendment, "sentence against an evil work is not executed speedily;" and God dams back, as it were, the flow of His retributive judgment; "not willing that any should perish, but that all should come to the knowledge of the truth." But when He says that it is hopeless, that no longer is restoration or recovery possible, then He lets loose the flood, or, in the language of my text, when the thing has become a carcass, then the vultures, God's scavengers, come and clear it away from off the face of this earth.

Now that is the law that has been working from the beginning, working as well in regard of the long delays as in regard of the swift execution.

There is another metaphor, in the Old Testament, that puts the same idea in a very striking form. It speaks about God's "awakening," as if His judgment slumbered. All round that dial there the hand goes creeping, creeping, creeping slowly, but when it comes to the appointed line, then the bell strikes. And so years and centuries go by, all chance of recovery departs, and then the crash! The ice palace, built upon the frozen blocks, stands for a while, but when the spring thaws come it breaks up.

Just let me remind you of one instance and illustration. Take that story that people stumble over in the early parts of the Old Testament revelation, the sweeping away of those hideous immoralities of those Canaanitish nations who had turned the Holy Land into a perfect stye of abominations. There they had been, and God's Spirit, which strives with men ever and always, had been striving with them, we know not how long, and when the time came when, according to the grim metaphor of the Old Testament, "the measure of their iniquity was full," then He hurled upon them the fierce hosts out of the desert, and in a whirlwind of fire and sword swept them off the face of the earth.

Take another illustration. These people who had been the executioners of divine judgment, settled in the land, fell into the snare—and you know the story. The captivities of Israel and Judah were other illustrations of the same thing. The fall of Jerusalem, to which our Lord pointed in the solemn context of these words, was another. For milleniums God had been pleading with them, sending His prophets, rising early and sending, saying, "Oh! do not do this abominable thing which I hate!" "And last of all He sent His Son." That rejected, He had shot His last bolt; He had no more that He could do. That refused, the nation's doom was fixed and sealed, and down came the eagles of Rome, again God's scavengers, to sweep away the people on which had once been expended the divine love, but which had now come to be a rotting abomination, and to this day remains a living death, a miraculously preserved monument of God's judgments. Take another illustration how, once more, the executants in turn became the victims of the law. That power which crushed the feeble resources of Judea as a giant might crush a mosquito in his grasp, in its turn became honeycombed with abominations and immoralities; and then down from the frozen North came the fierce Gothic tribes over the Roman territory. One of them called himself the "Scourge of God," and he was right. Another swooping down of the vultures comes from the blue heavens, and the carrion is torn to fragments by their strong beaks.

Take one more illustration—that French Revolution at the end of the last century. The fathers sowed the wind, and the children reaped the whirlwind. Generations of heartless luxury, selfishness, carelessness to the cry of the poor, immoral separation of class from class, and all the sins which a ruling class could commit against the subject class, had prepared for the convulsion.

Then, in a whirlwind and deluges of fire and sulphur, the rotten thing was swept off the face of the earth, and the world breathed more freely for its breaking up.

Take another illustration, through which many of us have lived. The bitter legacy that England gave to her giant son across the Atlantic, of negro slavery, which blasted and sucked the strength out of that great republic, went down amidst universal execration It took centuries for the corpse to be ready, but when the vultures came they made quick work of it.

And so, as I say, all over the world, and from the beginning of time, with delays according to the possibilities of restoration and recovery that the divine eye discerns, this law is working. Verily there is a God that judgeth in the earth. "The wheels of God grind slowly, but they grind exceeding small." "Wheresoever the carcass is, there will the eagles be gathered together."

And has the law exhausted its force? Are there going to be no more applications of it? Are there no European societies at this day that in their godlessness and social iniquities are hurrying fast to the condition of carrion? Look around us—drunkenness, sensual immorality, commercial dishonesty, senseless luxury amongst the rich, heartless separation from the necessities of the poor, godlessness over all classes and ranks of the community. Surely, surely, if the body politic be not dead it is sick nigh unto death. And I, for my part, have little hesitation in saying that as far as one can see, European society is driving as fast as it can, with its godlessness and immorality, to such another day of the Lord as these words of my text suggest. Let us see to it that we do our little part to be the salt of the earth which shall keep it from rotting, and so drive away the vultures of judgment.

II. But let me turn to another point. We have here a law which shall have a far more tremendous accomplishment in the future.

There have been many comings of the Lord, many days of the Lord, when, as Isaiah says in his magnificent vision of one such, "The loftiness of man has been bowed down, and the haughtiness of man made low, and the Lord alone exalted in that day when He arises to shake terribly the earth."

And all these "days of the Lord" are prophecies, and distinctly point to a future "day" when the same principles which have been disclosed as working on a small scale in them shall be manifested in full embodiment. These "days of the Lord" proclaim "*the* day of the Lord." In the prophecies both of the Old and New Testaments that universal future judgment is seen glimmering through the descriptions of the nearer partial judgments. So interpreters are puzzled to say at what point in a prophecy the transition is made from the smaller to the greater. The prophecies are like the diagrams in treatises on perspective, in which diverging lines are drawn from the eye, enclosing a square or other figure, and which, as they recede further from the point of view, enclose a figure, the same in shape but of greater dimensions. There is a historical event foretold—the fall of Jerusalem. It is close up to the eyes of the disciples, and is comparatively small.

Carry out the lines that touch its corners and define its shape, and upon the far distant curtain of the dim future there is thrown a like figure infinitely bigger, the coming of Jesus Christ to judge the world. All these little premonitions and foretastes and anticipatory specimens point onwards to the assured termination of the world's history in that great and solemn day when all men shall be gathered before Christ's throne, and He shall judge all nations, judge you and me amongst the rest. That future judgment is distinctly a part of the Christian revelation. Jesus Christ is to come in bodily form as He went away. All men are to be judged by Him. That judgment is to be the destruction of opposing forces, the sweeping away of the carrion of moral evil. It is therefore distinctly a part of the message that is to be preached under penalty of the awful condemnation pronounced on the watchman who seeth the sword coming and gives no warning. It is not becoming to make such a solemn message the opportunity for pictorial rhetoric, which vulgarises its greatness and weakens its power. But it is worse than an offense against taste; it is unfaithfulness to the "preaching which God bids us;" treason to our King, and cruelty to our hearers, to suppress the warning—"the day of our Lord cometh."

There are many temptations to put it in the background. Many of you do not want that kind of preaching. You want the gentle side of divine revelation. You say to us in fact, though not in words, "Prophesy to us smooth things. Tell us about the infinite love which wraps all mankind in its embrace. Speak to us of the Father God, who hateth nothing that He hath made. Magnify the mercy and gentleness and tenderness of Christ. Do not say anything about that other side. It is not in accordance with the tendencies of modern thought." So much the worse then for the tendencies of modern thought. I yield to no man in the ardor of my belief that the centre of all revelation is the revelation of a God of infinite love, but I cannot forget that there is such a thing as "the terror of the Lord," and I dare not disguise my conviction that no preaching sounds every string in the manifold harp of God's truth which does not strike that note of warning of judgment to come.

Such suppression is unfaithfulness. Surely if we preachers believe that tremendous truth, we are bound to speak. It is cruel kindness to be silent. If a traveller is about plunging into some gloomy jungle infested by wild beasts, he is a friend who sits by the wayside to warn him of his danger. Surely you would not call a signalman unfeeling because he held out a red lamp when he knew that just round the curve beyond his cabin, the rails were up, and that any train that reached the place would go over in horrid ruin; and surely that preaching is not justly charged with harshness which rings out the wholesome proclamation of a day of judgment when we shall give each account of ourselves to the divine-human Judge.

Such expressions weaken the power of the Gospel, which is the proclamation of deliverance, not only from the power, but also from the future retribution of sin. In such a maimed Gospel there is but an enfeebled meaning given to that idea of deliverance. And though the thing that breaks the heart and

draws men to God is not terror but love, the terror must often be evoked in order to lead to love. It is only "judgment to come" which will make Felix tremble, and though his trembling may pass away, and he be none the nearer the Kingdom, there will never any good be done to him, unless he does tremble.

But, if I should be unfaithful, if I did not preach this truth, what shall we call you if you turn away from it?

You would not think it a wise thing of the engine-driver to shut his eyes if the red lamp *were* shown, and to go along at full speed and to pay no heed to that. Do you think it would be right for a Christian minister to lock his lips and never say: "There is a judgment to come"? And do you think it is wise of you not to think of that, and to shape your conduct accordingly?

III. And so the last thing that I have to say is that this is a law which need never touch you, nor you know anything about it but by the hearing of the ear. It is told us that we may escape it. When Paul reasoned of righteousness and temperance and judgment to come, the man trembled as he listened but there was an end. But the true effect of this message is the effect that Paul himself attached to it when he said in the hearing of Athenian wisdom, "God hath commanded all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness." Judgment faithfully preached is the preparation for preaching that there is no condemnation to them which are in Christ Jesus. If we trust in that great Saviour we shall be quickened from the death of sin, and so shall not be food for the vultures of judgment. Can these corpses live? Can this eating putrescence, which burrows its foul way through our souls, be sweetened? Is there any antiseptic for it? Yes, blessed be God, the hand whose touch healed the leper will heal us, and our flesh will come again as the flesh of a little child. Christ has bared His breast to the divine judgments against sin, and if by faith we shelter ourselves in Him, we shall never know the terrors of that awful day.

Be sure that judgment to come is no mere figure dressed up to frighten children, nor the product of blind superstition, but it is the inevitable issue of the righteousness of an All-ruling God. You have to face it, I have to face it, and all the sons of men. "Herein is our love made perfect, that we may have boldness before Him in the day of judgment." Betake yourselves, as poor sinful creatures who know something of the corruption of your own hearts, to that dear Christ who has died on the cross for you, and all that is obnoxious to the divine judgments will, by His transforming life breathed into you, be taken out of your hearts; and when that day of the Lord shall dawn, you, trusting in the sacrifice of Him who is your Judge, will "have a song as when a holy solemnity is kept." Take Christ for your Saviour, and then when the vultures of judgment, with their mighty black pinions, are wheeling and circling in the sky, ready to pounce upon their prey, He will gather you "as a hen gathereth her chickens under her wings," and beneath their shadow you will be safe.

"HARD TIMES."

By Rev. F. H. Marling, Fourteenth Street Presbyterian Church, New York.

In the day of adversity, consider.—Ecclesiastes vii., 14.

"Hard times, hard times, hard times!" That is the cry we hear, all the week long, wherever we go. It is the talk of the street, the burden of the newspaper, the uppermost topic of the platform and the hall of legislation. It resounds through the cities, large and small, east and west, north and south, and not less through the remotest and quietest farming community. Low prices, reduced wages, discharged employés, small purchases, drafts on savings, living on credit, are the order of the day. Nor is America the only land that suffers. From nearly all Europe comes the same report. And this, strange to say, in face of crops of unparalleled abundance! In one place, corn is being burned for fuel; in another, families have not bread to eat!

We cannot forget these things when we come together for our Sabbath worship. These hard times come home to our own families, to our own neighbors. Some of us feel their pinching in the very necessaries of life—food, clothing, fuel, shelter. All of us see and hear the distresses of the needy.

A great many people are "considering in the day of adversity." There is much thinking going on, perhaps more talking. Not a little ignorant and misguided thinking. Hard times are the opportunity of the demagogue. Hungry men are easily led astray. "If the blind lead the blind, both shall fall into the ditch."

Let *us* try to "consider" the times more wisely, more Christianly; here, in God's house, in His presence, on His day, in the midst of His worship. "Our Father knoweth what things we have need of." "Shall there be evil in the city, and the Lord hath not done it?" "Hear ye the rod, and Him that hath appointed it."

1. We ask ourselves, *what is the cause* of these hard times? "Over-production," say some; others, "under-consumption." One party blames a "high tariff;" the other, "free trade." I will not attempt to discuss here the purely political or economical aspects of the case. But there is a *moral* cause at work, which it is the province of the pulpit to point out. At this moment, while commerce and manufactures are nearly stagnant, the money-market is glutted with funds that cannot be used! Why? One answer is, for *want of confidence.* Monstrous frauds, disgraceful failures, outright robberies (misnamed embezzlements and defalcations), and numberless rascalities, small and great, have paralyzed credit, and made sensitive capital shrink into itself. There is too much "making *haste* to be rich," too much shutting of the eyes to the *character* of a speculation, provided only the *profits* are large. I am told that I should be surprised if I heard the names of those who take risks in the lotteries carried on in the name of trade. We want more plodding and patient industry, more incorruptible honesty. No man can revolutionize a community. But every good man has a certain power, more perhaps than he

thinks. And God is with him; as He is *against* this reckless gambling. It is the honest men who keep society from going to pieces altogether.

2. Under cover of the proverb, "Desperate diseases require desperate remedies," certain wild proposals are put forward by professed "friends of the working-man," who are really his worst enemies, whether they mean it or not. Take for example the Socialist idea of abolishing private property in land or anything else, making the state the universal proprietor and the universal employer, and all men's conditions equal. It is only under the maddening pressure of hunger that just and reasonable men can entertain such schemes. If no man can say of his house or anything else, "This is *my own*," the greatest motive to industry is gone; a premium is put on idleness and violence; life becomes "a game of grab;" and men are reduced to beasts of prey. In dragging down "bloated monopolists," we bury the day-laborer in the common ruin. It is just like setting fire to the house to get rid of the rats! Governments cannot do everything. What is done at Washington and Albany is very important, but not half so important as what is done where we work and where we live. We make our own lives and fortunes more than all the rest of the world make them for us.

3. What a light is cast by our present condition on the Bible sayings, "We are members one of another;" "No man liveth unto himself." We live in a vast system of co-operation and interdependence. And this, whether we wish it or not. The ends of the earth are ransacked to furnish our food and clothing. Sailors cross the seas, miners delve in the earth, woodmen hew down the forests, farmers sow and reap, mechanics ply their tools, merchants buy and sell, physicians study diseases and remedies, teachers instruct, authors write, musicians sing, legislators make, judges administer and governors execute laws—all for your benefit and mine. For *love* of us? Not altogether! Nor do *we* avail ourselves of their aid from pure love to them. Yet each party, acting for its own interest, helps the other, is necessary to the other. No man can do everything for himself. No man can have his neighbor help him without thereby helping that neighbor also. So God has bound us up together, so many wheels in a vast machine, different members of one body. You cannot break away from it. The price of wheat in New York, San Francisco and Minneapolis is governed by its price in London, Odessa and Calcutta. This "solidarity," as the French have taught us to call it, of the family, the community, the nation, the race, is a great and far-reaching fact. It works to our benefit every hour, in numberless ways. But it must also inevitably work to our injury, when things are going wrong outside. If I have a family to love and enjoy, I have one also to suffer through. If it is good to have a next-door neighbor, his house, taking fire, may burn down mine. If I am proud of my country I must share in her calamities as well as in her glories. If Adam can bless the human family by standing fast, he can drag them down when he falls.

Apply these plain facts and principles to these "hard times." The causes of them are manifold, some operating from afar, or from long ago. You and I, individually, may have had a small share in bringing them about. We were

quite willing to share in a common prosperity; let us manfully endure our part of a common adversity. And let it be our continual endeavor so to bear ourselves as "members of the one body," that we shall in every way be helpers of the general weal. It is as foolish as it is wicked to try to live apart, for ourselves alone, to take and not to give, to expect good only, and to complain of suffering through those around us.

4. This is a good time to "consider" what use we have made of past times of "prosperity" in preparing for days of "adversity." Good times and bad times are just as sure to succeed one another as day and night, summer and winter. We count him a bad manager who knows where he will eat and work by day, but not where he will lay his head to-night; who lets summer all go by without thought of winter fuel, food and clothing. Is it not quite as foolish to spend, and spend, and spend, when business is brisk and labor is high, as if this was to go on forever? This America is so rich in natural resources, it is so full of the energy, buoyancy and confidence of youth, there is such scope for enterprise, we are so used to abounding plenty and rapid prosperity, that, as a people, we have become lavish, paying out all that comes in as fast as it comes in, if not a little faster, discounting our future and providing for no "rainy day." So when the rainy day comes, as come it must and will, we are taken aback and are all unready. We *must* learn the old-fashioned virtues of saving and "going without." And these hard times are sent, among other things, to drive that lesson home. Those who come from the old and crowded lands of Europe are showing us examples in this that we shall be wise to follow.

5. We do well to ask ourselves at this time how far the words of God by Malachi apply to our case: "Ye are cursed with a curse; for ye have robbed Me" . . . "Wherein? In tithes and offerings." When we compare the millions upon millions lavished upon vain display, costly feasts, extravagant dress, palatial dwellings, frivolous or debasing amusements, and worse, on gambling, drinking and unhallowed lust, with the shabby pittance doled out for the Gospel at home and abroad, and then ask ourselves how this must look in God's sight, is it any wonder that we are visited with hard times? "I tremble for my country (said Thomas Jefferson) when I remember that God is just." Nine hundred million dollars spent in one year for intoxicating liquors; five and a half millions for *missions* (not church-support) at home and abroad—that is, one hundred and sixty-four to one. The nine hundred millions are not only squandered—they would better be cast into the sea than used as they now are to ruin the souls and bodies of men, to destroy families and to plague the state. There is money enough blown away every year in tobacco-smoke to pay the expenses of all our churches and missions. Are these things right? How far are *we* guilty of this waste on ourselves and beggarly stinginess towards Christ's Gospel?

6. Not all of us feel the full pressure of hard times. If you are not thrown out of employment, if your pay is not reduced, if your investments yield as much income, if your business is nearly or quite as profitable, what special duties devolve upon you?

First, great thankfulness to God. By the sharp sorrows of your less fortunate neighbors learn how good He has been to you. Do not think that it is because of your superior worth. "Who maketh thee to differ? What hast thou that thou hast not received?" Praise God! Then, the duty of stewardship. What you have God gave you, but gave you, not to use at your mere will and pleasure, but as His servant, entrusted for a time with His goods. One duty is to see that His cause of the Gospel does not suffer—to give double because others can give only one-half. Another is, to relieve the wants of deserving sufferers. Here is your model, in the words of Job (xxix., 11–16): "When the ear heard me, it blessed me; when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." "I was eyes to the blind, and feet was I to the lame. I was a father to the poor: *and the cause which I knew not I searched out.*" "I searched out"—that is the word for us to-day. This rich and charitable city swarms with impostors, who waylay you in the street and besiege every door. They are lazy, vicious, thievish, false. They have studied the art of working on your sympathies. It is often easier to give to a beggar than to refuse. But the gift only encourages him in evil, and yields you little satisfaction. There is great danger of pauperizing thousands by indiscriminate charity, and thereby breeding a race most dangerous to the commonwealth. But do not fly off to the other extreme and shut up your hand from all giving. There are hundreds, thousands in real and innocent want. Besides the sick, the aged, the orphan, the numerous waifs and strays of humanity, there are at this time numbers of industrious, honest, self-respecting men and women who are thrown out of employment by the dulness of trade, in the cold winter season, and know not how to pay their rent, or to buy fuel, food and clothing for themselves and their children. But they do not proclaim this on the housetops; they do not go from door to door. They suffer in silence. They sell or pawn their household goods for daily bread. God only knows what they suffer. "The cause which I knew not I *searched out.*" You have to "search out" these cases. There are those who come in contact with them on their missions of charity who will do some of the searching for you. Now is the time for the timely gift or loan; for help in finding work; for those wise and delicate forms of aid that do not wound sensitive feelings or break down manly independence. It is worth while, for the Master's sake, to spend some, aye, a good deal of time in this "searching out." Nor does one need to be as great or as rich as Job to enter on this service. Some of the most beautiful deeds of charity which heaven beholds on earth are done by *the poor helping the poor.*

7. May I say a brotherly word to those who *do* feel the pressure of the times? It is a hard discipline you are passing through, very hard. But "your Father knoweth." Remember that. Money and goods are not everything. "A man's life consisteth not in the abundance of the things which he possesseth." Your character, your soul, is more to you than your earthly

condition. That is what God is training, and the wide sweep of this providential dispensation, affecting whole nations, also includes your individual case. Receive the chastening. Submit without murmuring. Exercise your heart in the strong virtues of patience and fortitude. "*Hope* thou in God." Walk by faith, not by sight. You may have been too anxious to "get on in the world," and have needed this rough check. It is a good time to learn "how many things we can do without." Jesus was a poor man all the years He spent in this world. His mother was of "low estate." "Is not this the Carpenter?" "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." Forty days a-hungered, He would not take bread except in God's way. He can be "touched with the feeling of your infirmities." "Not one sparrow is forgotten before God. Fear ye not, therefore; ye are of more value than many sparrows." Take your case to God in prayer; tell Him all about it. And TRUST Him. Do not go in doubt, nor with complaints or demands. Go as a loving child to a loving Father. "Without faith it is impossible to please God. For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." The Lord will provide. Not by sending manna, dropped down from heaven at your feet, but by as clear gifts of His providence. Did the proprieties permit, I could rehearse to you chapters of my life's story, and some of *your* lives' stories, which illustrate this. Deliverance often comes by means the most unexpected. The old friend fails: the stranger takes his place. But "in some way or other the Lord will provide."

Guard your manly independence. It is as right to seek help, when you need it, as to seek work. It is a wrong to those who would help *if they knew*, not to let them know. It is suicide to starve rather than tell. Yet who can help honoring the sensitive reserve that makes it so hard to tell? It is like maiden modesty, the strong shield of virtue. There is danger that, once broken through, the spirit of *dependence* will gain a foothold in the man. Some go so far as to say that no man, able to work, can receive pay without work and escape some degree of demoralization. One of the worst things that can happen to a man is to abate a jot from Paul's position: "Neither did we eat any man's bread for naught": "Eat your own bread." If we cannot do one kind of work, let us try another. And in these times let no unwise pride of high prices keep us idle. I have known of a mechanic asking help at a gentleman's door who could have had work at $3.50 a day, but would not take less than $4. Does that seem manly?

Keep up your hearts, my brothers! These hard times will not last for ever. The tide is out now, but it will turn and come in at full flood. The country teems with wealth. The people are instinct with energy and courage. The world wants to buy what we have to sell. God is overhead. "In the midst of wrath" He will "remember mercy." When better times come do not forget Him. Let Jehovah, not Mammon, be your God. Work cheerfully. Deal uprightly. Live frugally. Save prudently. Give generously. Pray trustfully. And God's blessing will be on you, both in this world and the next!

✠ Easter Service ✠

CHRISTIANITY'S MOST JOYOUS FACT.*

By Charles Von Gerock, D.D. (Lutheran), Court Preacher at Stuttgart and Prelate of Wurtemberg, Germany.

Moreover, brethren, I declare unto you the Gospel which I preached unto you, etc.—I. Cor. xv., 1–20.

O sing unto the Lord a new song, etc.—Ps. xcviii., 1–8.

These words will find an echo to-day in every Christian congregation. Wherever there are bells to ring, wherever there are organs to sing unto the Lord, wherever there are lips to praise His holy name and hearts to rejoice in Him, there to-day's parole will be: "O sing unto the Lord a new song!"

The hymns we have sung during the past weeks were beautiful; even the tunes of Lent can touch the heart, yea, even under the cross of Christ the believing soul can feel the joys of Heaven. Willingly does she listen to the cry of Good Friday: Behold Him suffer, bleeding, die! Readily does she join in the mournful song.—These hymns of sadness fill the sinner's heart with greater gladness than all the songs of mirth could do.

But, beloved, if in our hymn-books, we could find following the passion-songs no Easter hymns, in our Testaments, upon the history of Christ's sufferings, no Easter Gospel, and in our churches after Passion-week no Easter festival, our condition would indeed be sad; then our passion-services, yea, our entire Christian life, would resemble a night without a morning, a heart-rending discord, without an appeasing final accord.

Thanks be unto God, this final accord resounds to-day majestically throughout the Church. "O sing unto the Lord a new song!" is the jubilant cry of Christendom to-day. Angels were the first to announce this new song. Apostles carried it over the world; for centuries it has spread from generation to generation, until to-day it resounds in more than one hundred and fifty different tongues upon both the hemispheres of the earth. Not only in the churches would we hear it accompanied by organ and trumpets; nay, we would call upon the earth to awaken from her winter's slumber and join in this new song; the little brooks, freed from their icy covering, shall accompany it with their murmurings; the trees with the whisperings of their new green leaves; the larks with their exulting songs, rising up toward the heavens; the sea with her waves dashing against the distant shore, that even the heathen nations may hear it—the new song which has renewed the face of the earth and which even to-day gladdens the heart of the sorrowful and fills them with new life.

Christ is risen: this is the new song which the venerable Apostle St. Paul with the voice of a herald proclaims in our text. Let us receive from him

* Translated for The Pulpit Treasury by Rev. F. Ph. Hennighausen, Baltimore, Md.

The great Easter Message: The Lord is risen!

I. As a most faithful saying,

II. And worthy of all acceptation.*

I. *A most assured word.* For it bears the blood-stained seals of many faithful witnesses; upon it is built the massive structure of the Christian Church and of it, testify the heart-experiences of all real Christians.

Christ is risen! He who, covered with His blood, was buried on Good Friday evening, has gloriously come forth out of the grave as the conqueror of death and the prince of life. This message does, indeed, sound so wonderful and incredible, that it not only frightened those women, who first heard this Easter message out of the mouth of angels beside the open grave; that not only an honest Thomas in plain words declared, "Except I shall see," etc. (St. John xx., 25); that not only some in the first Christian congregation at Corinth declared, "that there is no resurrection of the dead" (v. 12), but that even to-day this message after it has withstood the tests of fire and water for nigh two thousand years is still and nevertheless doubted and severely attacked by thousands, and they not always the dishonest ones either. But dare this contradiction disturb in the least our Easter rejoicing? Shall the doubts of a melancholy Thomas or the wanton jeers of the Epicurean cause any discord in the new song which to-day we offer to our Easter King? God forbid! Nay, for it is indeed a most faithful saying: Christ is risen! For it bears the blood-stained seal of many faithful witnesses, and here is at once a holy record, written upon the oldest parchment and bearing the most important signatures (vs. 1–8).

If the Easter message rested only upon the assertion of a few weak, nervous and easily imposed upon women, who, in the early dawn came running from the open grave trembling with fright—yes, then we would ask: is it really true? But what a large number of witnesses do we find following in closed ranks these forerunners! Cephas, that man likened unto a rock, has seen Him and declares such before all the people on the day of Pentecost: "Jesus of Nazareth, whom you have crucified, God hath raised up and has made Him both Lord and Christ." To all the apostles did He appear, and a doubting Thomas yielded himself to the victorious Easter-Prince with the confession: "My Lord and my God!" In like manner He is recognized by His loving John with his eagle-eye at the sea of Tiberias and confessed with the cry: "It is the Lord!" Yea, more than five hundred brethren saw Him at once and they with one accord joined in the new song: Christ is risen! And finally the faithful hand of Paul affixed its signature to this document, by writing in prayerful remembrance of the hour of his conversion: "And last of all He was seen of me also, as one born out of due time."

Are not these sufficient witnesses? and trustworthy witnesses? Should they all have been deceived like the women? Was it nothing but phantoms of an excited imagination? In the evening at Emmaus as well as in the morning in Joseph's garden? At the sea Tiberias as well as in Jerusalem? Upon the field near Damascus in broad daylight, as well as during the quiet night

* The literal translation would be: I. As a most assured and (II.) a most precious word.

behind closed doors?—Or if they were not deceived themselves, did they intend to deceive the world? Was it a concerted plan, an ingenious, well-studied act, the preaching of Christ the Risen One? "Then," cries the honest Paul, in noble indignation, "we would be found false witnesses of God; because we have testified of God that He raised up Christ, whom He raised not up." Will any assert this? Can you believe but for a moment that Peter on the day of Pentecost should have stood before that large concourse and from the steps of the temple have lied to the people: "Him hath God raised up"? Can you believe that Paul stood in the market-place of Athens as a false witness and there under the open sky of the omnipresent God, in whom we live and move and have our being, should have lied: "God will judge the world through Christ, whom He hath raised from the dead"? Can you believe that the loving St. John should have lied in his old days, when he sat down and began his first Epistle with these solemn words full of apostolic earnestness and paternal kindness: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the word of life—that we declare unto you"? If these men have lied, who deserves to be trusted? What can we believe as true? And why should they have lied? What benefit had they of their Easter message? Scorn and contempt did Paul receive in Athens when they left him, saying: "What will this babbler say?" or when at Cesarea Festus cried to him: "Paul, thou art beside thyself!" Lashing and beatings were the rewards to Peter and John for having preached of the Risen One at Jerusalem. Chains and fetters the apostles had to suffer when they were cast into prison; and finally a cruel death was the portion of all, with but one exception;—they affirmed their testimony with their blood. Does any one die for a lie? Would any one be willing to be stoned for a lie as St. Stephen? or to be beheaded for a lie like St. James? or to be crucified for a lie like St. Peter? Would any one be willing or able to suffer all things during twenty years for a lie like St. Paul? Danger upon the water, danger among murderers, danger among the Jews, danger among the heathen, danger in cities, danger in deserts, danger among false brethren, toil and labor, hunger and thirst, fasting and watching, cold and nakedness, and yet even rejoicing in all these troubles and finally be able to lay his grey head under the axe of the executioner with the blessed assurance: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," and all along have lied for twenty years in twenty different countries? Never, no never! Nay, thou faithful apostle, we do believe thy testimony, and we owe thanks to you, all ye venerable witnesses; it is most assuredly true that Christ is arisen from the dead, for ye have signed this message, not with ink, but with your blood; it bears the blood-stained seal of many faithful witnesses.

Upon it rests the massive building of the entire Church of Christ. "Moreover, brethren," thus writes the apostle at the beginning of our Epistle, "I declare unto you the Gospel, which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in

memory what I preached unto you, unless ye have believed in vain." In other words: the preaching of Jesus Christ, the crucified one, is the foundation upon which thou, congregation at Corinth, art resting and standing, and upon which thou, beloved congregation here assembled, art also founded and built. Through this Easter message of the crucified and risen Saviour the Holy Ghost has called, enlightened, sanctified and preserved in the true faith the entire Christendom upon the earth from the beginning to the present time. Can you imagine that the Gospel would have found an abiding reception even in a single soul, that but one stone toward the erection of the Church of Christ could have been placed in position, if the first word, which is the beginning of all apostolic preaching, "Christ is risen," had been a lie? if the corner-stone upon which this Church was founded had been rotten from the beginning? Or, if you could imagine such to be possible, do you think that the massive building of the Church of Christ would still stand unshaken to this day after having endured the storms of nearly two thousand years, if it had been founded upon a crooked foundation, if it had been built upon sand, strewn by a dozen of enthusiasts or impostors into the eyes of the world? Just look for a moment upon the pillars of this house of God; can you imagine that they would still stand upright under their weight of four or five centuries, do you think that they would still be able to bear the load of these vaults, don't you think that these beautiful arches would long since have crumbled to pieces over our heads, if they were not placed upon a good foundation? And now in your imagination behold the grand invisible building of the Church of Christ, whose pillars rest upon the soil of five continents, whose halls are vaulting themselves over immense tracts of land and water, whose domes vanish in the bliss of Heaven and in whose nave millions of believers of all nations and tongues are assembled—do you think that this Church of Christ would still stand after two thousand years, would still stand after all those events, which have shaken the very foundations of the world and wrought such great changes, if her pillars had been placed upon a lie, and her walls cemented with a lie? Nay, if we would refuse to believe it, these very stones would have to proclaim it. Christ is risen! This is a most faithful saying, for upon it rests the massive building of the entire Church of Christ.

And of this also testifies the heart-felt experience of all true Christians. "I am the least of the apostles. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God, which was with me." Or as he expresses himself in another place: "I live; and yet no longer I, but Christ liveth in me." With this confession full of true, heart-felt humility and of noble apostolic consciousness, Paul bears a beautiful testimony of the indestructible nature of the life of Jesus and of the living presence and the quickening influence of the risen Saviour in the hearts of all His believers. And though none of us would dare to compare ourselves, even at a distance, with the Apostle Paul, either in the dignity of the office committed to him, or

in the measure of grace received by him, or in the depth of his Christian experience, or in the magnitude of the services rendered by him, nevertheless every believing Christian may experience within himself something of that inner testimony of the risen and living Saviour. A pious servant, an honest countryman, rooted in the faith, will therefore smile at all the proofs, we so anxiously search for in the Scriptures and in history for the truth: Christ is risen! A simple Christian will answer: you need not make so many words, you need not get so excited: within, there in my heart, it is written much plainer and surer than all the preachers could tell me: Jesus lives, and He lives also in me; Jesus is with His own all the days and He is also with me. I am sure that I feel it, when I pray, whether alone or with the brethren, that He is close to me, even as He entered among the eleven behind closed doors. I realize His assistance at my work, even as the disciples, when at His command they cast the net into the lake of Gennesaret. I feel it when I hear or read His Word; He speaks, He explains it to me; therefore my heart burns, even as with those two disciples upon their journey to Emmaus. I feel it when I weep; He comes to me, He leans over me, He asks me: why weepest thou? even as He did with Mary in the garden. Yea, I feel it, even when I have sinned; He scolds me, He takes me aside and chiding me tenderly, He asks me, as He did Peter: Simon Jonas, lovest thou Me? Christ is risen, Christ lives! This I experienced in the hour of my conversion, when the new man began to live in me, even as Saul experienced it upon the field near Damascus, when he heard the voice saying unto him, "Saul, Saul, why persecutest thou Me?" Jesus is risen, Jesus lives—this, by the will of God, I expect to feel yet, when I must lie down to die; then I will beg him with those pilgrims: "Abide with me, dear Lord; for it is toward evening and my day is far spent." Then with St. Stephen I shall see the heavens opened and will sigh: "Lord Jesus, receive my spirit!" Yes, Christ is risen; it is not a dead Saviour to whom we pray, but a living one; it is not an empty doctrine, that binds the believers together, but a personal Christ, who has given to His own the promise: "Lo, I am with you alway, even unto the end of the world." It is a most faithful saying, Christ is risen; the heart-felt experience of every true Christian testifies of this. O that we also would believe it more firmly and experience it more happily!

II. Now, if this is a most faithful saying, it is also *worthy of all acceptation that Christ is risen*. Permit me to remind you of this briefly, by proving to you from our text how this acceptation enables us to *believe properly* to *live godly* and *to die happily*, according to the weighty words of our text: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

Christ is risen. It is this most faithful saying which really enables us to *believe properly*, for "if Christ be not raised, our faith is vain." Yes, beloved, if Christ is not risen, in whom do we believe? In a wise teacher, in a noble man, in a pious sufferer, but after all only in a man. Then upon a man we are baptized; to a man we go to Church, to a man we pray; to honor a man we celebrate the Lord's supper; a man we accept as our model, to follow in

his footsteps, and a man we call our Saviour and our Redeemer! Is this the proper faith, built upon a rock? Can a man save us, though he be the wisest and the best? He may be able to comfort and to teach us, he may be able to move and to improve us, but he cannot redeem us, he cannot save us, he cannot reconcile us with God. Dare we pray to any man though he be the noblest and the purest? We may respect, love, admire and imitate him, but worship, believe and put all our trust in him—never, no never. If Christ is not risen, our faith is vain.

But blessed be God, Christ is risen; it is this which really justifies our faith. He, whom weeping, they took from the cross on Good-Friday's evening, and whose body, with the crown of thorns encircling His bloody brow, they had laid in the grave, He stands before the world crowned with victory as the King of glory, as the Prince of life, as the Son of the living God. Now the Father's declaration: "This is my beloved Son, in whom I am well pleased!" has been redeemed. Now the divine Amen has been pronounced upon the word of the Son: "It is finished!" Now the hope of his believers, "that He should redeem Israel," has been fulfilled! Now are His enemies smitten by their own word, which mocking they cried up to the cross: "He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God."—Now is our faith not vain; now know we in whom we believe; we believe in Him, and pray to Him, and learn of Him, and call ourselves after Him, whom God Himself has exalted and given Him a name, which is above all other names: that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father! Faithful is the saying, and worthy of all acceptation, that Christ is risen, because it enables us to believe properly.

And it helps us to *live godly.* "If Christ hath not been raised, ye are yet in your sins." Yes, if Christ remained in the grave—who will then help us of our sins? of our sin-guiltiness and of our sin-service? Not He, for in that case, He is Himself a poor victim of sin, but not a divine expiator of sin. His blood cannot cleanse us of our sin-guiltiness, for it is only the blood of a human martyr; His spirit cannot deliver us from the bondage of sin, because it is no divine, life-giving spirit. If Christ is not risen, we are yet in our sins notwithstanding Gethsemane and Golgotha. In our sins we continue to live and continue to pant under it as under a heavy load, and never, not even at the most honest and earnest striving after holiness can we truly rejoice in that blessed assurance: Thy sins are forgiven thee! In our sins we shall die, and not even the best among us can look hopefully beyond into the solemn eternity with the assurance: "Christ is here; who will condemn?" But now, blessed be God: Christ is risen, and by this faithful and acceptable word not only the stone from the door of Christ's sepulchre is rolled away, but also the burden of sin from our conscience. Now we do have a divine expiator of our sin, whose expiatory sacrifice has solemnly been accepted of God and been acknowledged by the Father; now we have a living guide,

who daily reaches out His strong hand to us, upon the path of holiness; now we have a mighty advocate with the Father, who makes intercession for us above; now we have a heavenly head, on whom we as His living members shall continue to grow to all eternity. Now we can of a truth live godly lives.

And now only, beloved, we can also *die happily*. "If Christ be not raised, then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Yes, if the grave is our last limit, if annihilation is our eternal lot, then the Christian with his forebodings of heaven and his thoughts of eternity, with his tender conscience and his daily crucifixion of the flesh is worse off then the careless Sadducee, who says: "Let us eat and drink, for to-morrow we shall be dead." Then the Creator has manifested more regard for the tiny midge, which for a short day plays in the sunbeam and desires nothing further; more regard for the butterfly, which during a short summer flies over the fields, and needs nothing further but a little honey which the flowers readily yield, than toward man,—thirsting for eternity. If they are lost, who have fallen asleep in Jesus; if all those faithful souls, who since the martyred Stephen have hopefully folded their hands in the last struggle, with the pious ejaculation: "Lord Jesus, receive my spirit!" if all the pious fathers and mothers, all those dear children, all those venerable teachers and friends, over whose open graves we have comforted ourselves with the glorious, Christian hope: your bodies, the Lord Jesus Christ will awaken in His own great day; your spirits, we commend into the hands of your Creator and Saviour, if all these are lost, lost forever, their bodies lost, a prey of corruption, their spirit lost, a victim of annihilation; if I myself, with all my believing and hoping, with all my laboring and praying, with all my struggling and suffering, can gain nothing further, then that after a few years my body shall become food for worms and my spirit shall like a bubble burst in the air, then I repeat in conclusion, what I said at the beginning, that our life upon the earth is like a dark night with no morning-dawn to follow, a harsh dissonance with no reconciling finale. "But now is Christ risen from the dead and become the first fruits of them that slept." O what a beautiful finale of our text! O what a faithful, precious word, worthy of all acceptation! Trusting upon it we can die happily. Now you mourners, with good cheer visit the graves of your dear ones this evening and say: Be at rest ye mortal bodies! Now ye pilgrims all, approach your own graves and remember for your comfort: After a short rest, my body shall surely arise again from the grave.—Now, exalted Saviour, most adorable head of Thy Church, do we at the side of Thy grave lift our eyes confidently heavenward! The peace of Thy grave will surround our own graves, when tired of earth's toils, we shall lie down with the happy hope of a glorious resurrection! Thou prince of life, who didst break asunder the bonds of the tomb, draw us through death and the grave to the home of the redeemed, where with them, we will forever sing: Glory, Hallelujah to the Lamb, that hath reconciled us to the Father! Amen.

COMMUNION SERVICE

THE LORD'S SUPPER—RETROSPECTIVE AND PROSPECTIVE.

By Bishop W. R. Nicholson, D.D. (Reformed Episcopal), Philadelphia.

As often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come.—I. Cor. xi., 26.

Our text looks back at the past, is for the present, and also looks forward to the future. The Lord's Supper is a commemoration of the historical death of Christ, as well as a symbolic picture of the thoroughness of His death. The bread and wine being separate, represent His body and blood separated the one from the other, which is equivalent to His body being emptied of its blood, or in other words *a true death*. This is inconsistent with the idea of a living Christ being present in the bread and wine; and entirely preclusive of the thought of either transubstantiation or consubstantiation. The Supper is also a symbolic picture of the purpose of His death; that purpose was conferred and proclaimed in connection with the event. I came to give My life a ransom for sinners, said Christ, and again: My blood is for the remission of sins. Therefore, in eating and drinking the bread and wine, we have represented both salvation from sin and reconciliation with God. Just as eating and drinking satisfies the wants of the body, so does the death of Christ satisfy the hunger of the soul.

This rite teaches us that His death was not mere martyrdom, but that it was divinely intended as the means of the sinner's salvation. It is also *a historical demonstration* of His accomplished death and purpose to atone for sin: for not only has it been continued for ages in memory of that death, but, be it noted that it began at that *very time*, and, being continued all the way from then to the present day, it is simply impossible that Christ's death was not accomplished nor the proclamation made of an atonement.

Our Fourth of July could not be, if there never had been a Declaration of Independence. If the observance of the Fourth had originated twenty or thirty years *after* our Independence, it could never have been palmed off on the nation as an observance kept up from their fathers. Neither could the Lord's Supper have been invented some time *after* the death of Christ, and Christians been made to believe all these years that it was instituted the very night of His death. Thus down the ages has this ordinance been ever proclaiming that the soul can only eat and drink Christ, as the soul receives Him in His atoning death. How exquisitely does it show the Saviour's tenderness: *As oft* as ye eat it, remember Me. It is indeed *a golden ring of assurance given by Him for the finger of every Believer*.

We will now look at the text in regard to its use for the present. The partaking of the bread and wine symbolizes that Christ's death is for present use and a means of grace. It is not, of course, a converting or saving ordi-

nance; we do not wear a friend's ring to make ourselves love him, but to quicken the already existing love. It is not the unconverted, but the believer who finds strength at this table. As we partake of the Thanksgiving dinner, not only in memory of the past beneficence of our Lord, but for our present gratification as well; so in the Supper, we not only commemorate the past, but the very act itself is a fountain of present joy. As the bread and wine become assimilated and part of our flesh, so by eating and drinking Christ by faith does He become assimilated to our spiritual nature. This does *not* come, however, from eating *the bread and wine*, but because the heart believes in Christ; the Supper merely symbolizes this truth.

And lastly, notice the bearing of our text upon the future. "Till He come." This shows the intended perpetuity of the ordinance during the present dispensation. The second coming of the Lord Jesus is the great future object to be ever kept in view. All down the ages has this ordinance been pointing on to that one grand event. Each time does it make us look forward to the consummation; ever repeating the sublime prophecies of the Bible. The second advent is the goal from the first of Genesis to the close of Revelation. Enoch prophesied of it before the flood, the Parables and Epistles all teem with it, and when you come to Revelation the one great thought is, Jesus is coming. The Christian should give this subject proper study and attention, for it is impossible to love the world when the heart is filled with what God says about it, in connection with the Lord's coming. So we learn that the Supper makes evident the close connection between Christ's death and His coming again. *Then* will the object of His death be ultimately satisfied.

And yet there is another aspect in regard to His coming, for vengeance will then be exhibited towards all those who have here rejected Him. Every time the unconverted looks at this table spread, does it ask him, Are you ready?

Lastly, we see in it a type and pledge of our being present at the Marriage Supper of the Lamb. He took the cup, saying, Drink ye all of it . . . I will not drink henceforth of this fruit of the vine until that day when I drink it new *with you* in my Father's kingdom. Glorious words! There shall be feasting then with Jesus in the renovated creation of God. The cup shall be filled and sipped by His lips, and also by the lips of all His redeemed ones. *Now*, He says, *Do* this, but *then*, we shall sit around His table. *Here* the anticipation—*there* the consummation. Oh! blessed, thrice blessed is he who shall eat bread in the kingdom of God.

CONSECRATION.

Take me, O my Father, take me!
Take me, save me, through Thy Son,
That which Thou wouldst have me, make me,
Let Thy will in me be done.

Long from Thee my footsteps straying,
Thorny proved the way I trod;
Weary come I now, and praying—
Take me to Thy love, my God.

Ray Palmer.

SOWING MINGLED SEED.

By Bishop T. M. Clark, D.D., LL.D. (Episcopal), Providence, R. I.

Thou shalt not sow thy field with mingled seed.—Lev. xix., 19.

There is a large amount of mingled seed scattered about in our churches and Sunday-schools as well as along the ordinary paths of life. Great diversities of doctrines are taught. It is of immense importance to watch the style of culture to which our children are subject in the Sunday-school. The great purposes which are intended to be accomplished by the Sunday-schools are:

I. The inculcation of sound religious opinions. The first beliefs of a child are entirely on trust. Until his implicit faith in his parents or teachers has been impaired, his earliest impressions appear to him as infallible. That faith has to be tested. We should aim first then to sow only the true seed of the Word. The great purpose of the Sunday-school is not to teach science, history, or art, or æsthetics, etc., but the simple truth as it is in Jesus.

II. The second great purpose is the formation of devout habits. A little more than a century ago there was no public religious worship for children except the regular Services of the Church. As a general rule they were then in their places in church as regularly as their parents. But comparatively few children are found there now, and many of them know no other worship or teaching than those of the Sunday-school. It is a manifest evil for children to grow up without any of those peculiar associations which pertain to the church itself and to its stated public worship. The Sunday-school exercises should never supersede those of the church. This is an enquiring, and a speculative and an active age, but not a praying age. The habit of devoutness ought therefore to receive special care in the Sunday-school.

III. There there should also be the culture of a healthy moral character. The doctrines and forms of religion are intended to make symmetrical men and women—pure, unselfish and useful. If this result is not in a measure attained, our labor in the Sabbath-school and in the church is lost. The young need to be enlightened in the details of morality. A healthy moral organization; a sound, well-balanced, incorruptible character, are what the world needs most to-day and the Church too. The devout church-goer who cannot be trusted on a week-day is the present scandal of Christendom.

These are some of the responsibilities that are laid on the parent and teacher. If you are in earnest and faithful and patient and active, God will help you and you will see His great work prosper in your hands. And at the last day you will be able to say, "Lord, these are the fruits of my humble labors in Thy vineyard. I have sown no mingled seed. I have watched day and night to keep the enemy from sowing tares in the field. I have watered the ground with my tears. I have tried to be faithful, and now my work on earth is done; and asking for no other recompense but the approval of my Master, I now rest from my toil forever."

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Food for the Hungry.—One of the many representations of fallen man given in the Scriptures is, that he is perishing with hunger. It may not be the physical portion of man that is in this starving condition, that may be fully supplied with food and may fare sumptuously every day. But the better, the spiritual, the immortal part, without the food adapted to its nature, may be literally perishing for lack of sustenance. The man himself may be ignorant of his need, or ignorant of the nature of that which will satisfy the cravings of his nature. But God knows it, has revealed it in His Word, has appointed His servants to make known to the individual man what his nature requires, what will satisfy it, where this food is stored; to offer it to the perishing soul, to press it upon his acceptance, to use every motive drawn from time and two eternities in pressing home the urgency of the message, and to be persistent in its delivery until the man's last earthly breath is drawn. Such are the facts which should be patent and ever present to the preacher as he stands up, especially in God's house, as the ambassador of Christ and the purveyor of God. These facts should restrain him, no matter how strongly tempted, from spending precious time in vain speculations regarding any "problems" of the day, or in seeking to give a satisfactory answer to any querulous sceptic that may be present, or in spreading before the perishing any thing that will only prove a husk or a stone, and these facts will also prove God's own momentum on his conscience, intellect and heart, urging him to be earnest and faithful in directing the hungry soul to God's own food, and to ever listen with open ear to God's own command "Give ye them to eat."

Positive Truth.—This is what the soul needs when convinced of sin and seeking a refuge from its penalty. Vague but delightful sentiment will not answer then. The pickaxe of the destructionist of God's Word must be laid aside and the solid stones which God has laid on Zion for the feet of His children must be presented to the anxious spirit treading its way to Eternity. Fundamental truths then will alone satisfy. The visionary or skeptical views which may have obtained will have no efficacy; clear views, well defined statements are demanded that the awakened, seeking soul may find its apprehensions legitimately allayed and may reach its refuge in "The Rock of Ages."

Biblical Criticism.—One of the fashions of the day seems to have set in towards defaming the old Bible. It often lies upon the shelf now as an old fossil, or if it is laid upon the table, it is placed there as a corpse is brought forward in the dissecting room for the scalpel of the material anatomist. But lovers of the truth do

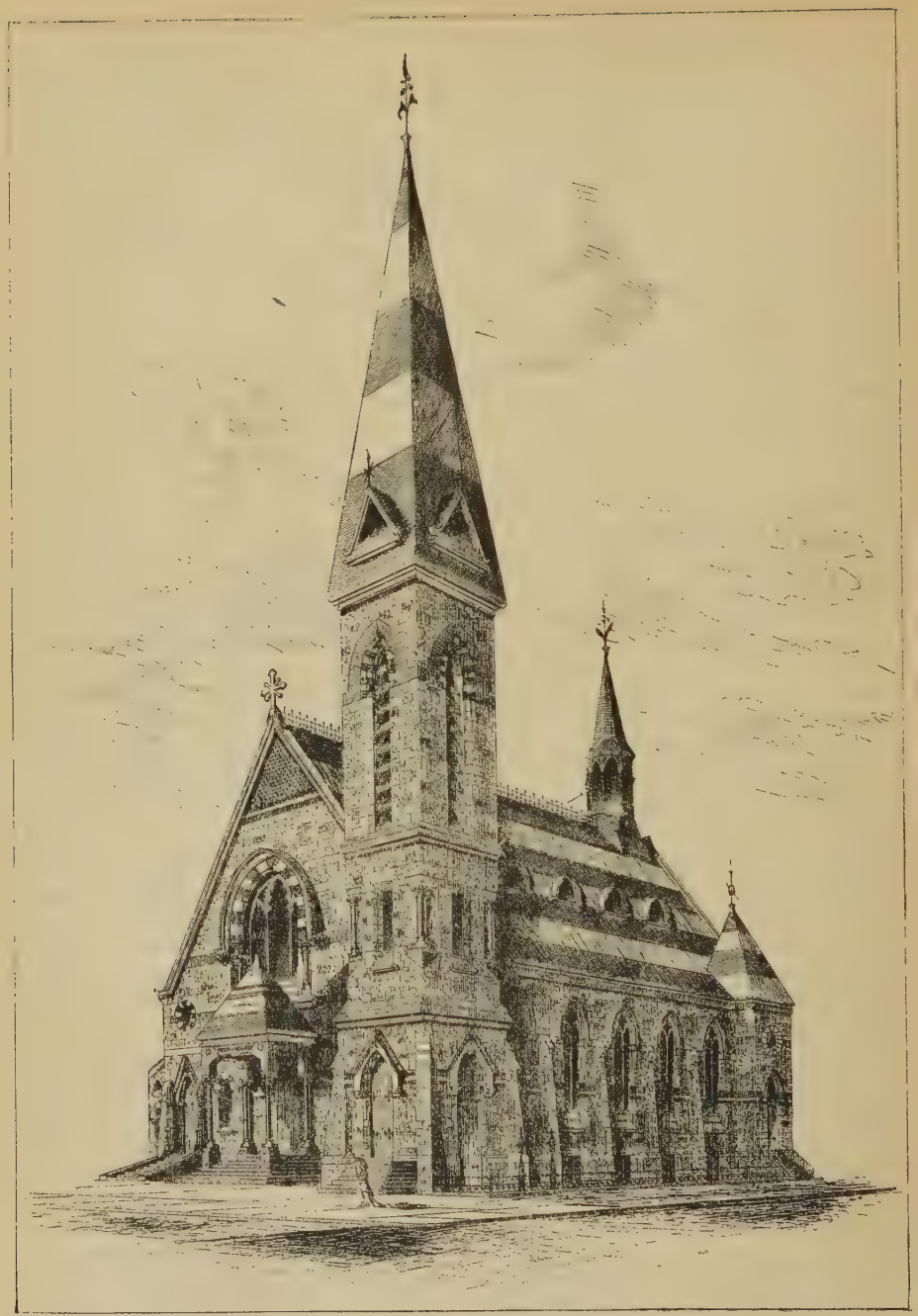
not fear the result. The more the Bible is anatomized the more clearly will it vindicate its claimship to Divineness of origin, and to be like the human frame, which, the better it is understood the franker the acknowledgment of its dissectors, "it is fearfully and wonderfully made." Let the dissectors therefore gather around the old Book, turn on it their electric lights, whet their scalpels, and cut into its very marrow, for we are assured all they will find in it of human excrescence to excind will not mutilate it, any more than the paring of a finger nail would maim a human body.

Deification of Self-Conceit.—This phrase seems to define the point, at which, some of our modern disbelievers in sacred things have arrived. They prefer to be pedigreed in animal life as having come out, somewhat in the shape of a tadpole, from the original matter in which they say, there is "the promise and potency of every form and quality of life," or as having been evoluted from a baboon, to the acknowledgment that they are the handiwork of the creating God, that they are "His offspring." Their nobility, they imagine, would suffer if any relationship could be traced between them and Jehovah; they must be self-existent, absolutely self-contained, and not dependent upon any power higher than themselves. This is modern disbelief personified. A kind of pantheistic folly whose hymnal is not that of the sweet singer of Israel when he joyed in the truth, "He made us and not we ourselves," but the idiotic song of the poor, pitiable creature who imagines himself the Supreme One, and laughs as he sings, "We made ourselves and not He us."

Lapsed Sunday School Scholars.—There are multitudes of them everywhere. They demonstrate the existence of a great evil, a sore defection in some parts of our family and Church training and Christian work. Just where the defection exists may not be easily defined. It may lie at the pastor's door who may not have been fully wide awake as to the extent of his duties towards the youthful members of his flock—in kindly sympathy, in winning counsel and in tactful instruction. It may be an evidence of the imperfection of the teaching, watch and care of the Sabbath-school instructor, who did not deal out as he ought to have done "the bread of life" to these hungry young souls, did not pray for them and with them, as one who loved them, and as one who "travailed in birth again until Christ was formed in them," and who when the decision for Christ was made by them, did not watch over them, "as a nurse over her children," to see that they not only stood fast, but also walked in the truth. Or possibly the blame attaches to the main portion of the congregation who are practically indifferent to the religious welfare of these ripening men and women in their midst, or if not indifferent, shirk their own responsibility in the matter, touch not the duties devolving upon them with one of their fingers, throw the whole burden of the training and care of these young immortals over upon the pastor who is already overtaxed and who, because of the demands of the congregation upon his pulpit services and of their neglects in coming up to the help of the Lord, has neither the physical ability nor the time to add one straw more to the heavy load which he already carries.

Ultimately, however, the culpability for the defection must be placed upon the parents or natural guardians of these backsliding ones. No pretext will avail *them* when the judgment is set, and the books are opened, and the question is pressed home by Him who will judge the world in righteousness, "Where is the flock that was given thee, thy beautiful flock?"

It would be well therefore for all parties to hear and earnestly respond now to the voice of inspiration, "Bear ye one another's burdens and so fulfil the law of Christ."



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Branch Church with edifice in 51st Street under Rev. O. F. Brown.

Bishop Samuel Fallows, D.D.

The Right Rev. Samuel Fallows, D.D., was born near Manchester, England, in 1835, and in 1848 emigrated to this country with his parents, settling in Wisconsin. He early evinced an intense desire for the acquisition of knowledge, and pursued his academic studies with unremitting ardor, supporting himself in the meantime by teaching school during the winter season. He graduated at the University of Wisconsin in 1859 with the highest honors, as valedictorian of his class. Immediately after his graduation he was elected Vice President of the Galesville University of Wisconsin, remaining in that position for two years. He then entered upon the active duties of the ministry of the Methodist Episcopal Church, and preached at Oshkosh, Wisconsin, with marked acceptance, when, inspired by a spirit of true patriotism and love of liberty, he accepted, in 1862, the chaplaincy of the 32d Wisconsin infantry regiment, going with them to the seat of war. His health failing, he returned home at the end of a year, and was appointed to the pastorate of the Methodist church at Appleton, Wisconsin, and shortly after was elected to the vacant professorship of Natural Sciences in Lawrence University in that city. He again offered his services to his country, and was mainly instrumental in organizing the 40th Wisconsin infantry, known as the Normal Regiment, from its being largely composed of teachers and students, and was appointed its Lieut. Colonel. Subsequently he was called to the colonelcy of the 49th Wisconsin infantry, which position he occupied until the close of the war, and was breveted Brigadier-General for meritorious services.

Upon his return to civil life, he became pastor of Summerfield Church, Milwaukee, the leading Methodist church in the State of Wisconsin, and afterward was appointed to the pastorate of the Spring Street Methodist Church of the same city. During his connection with the latter church, he accepted, in 1871, the appointment of State Superintendent of Public Instruction by Governor Fairchild, and was twice elected to the same position by the people. He left his impress upon the public school system of the State by unifying its different educational interests, and securing the organic relation of the various high and graded schools of Wisconsin to the State University. While serving in this capacity, he was unanimously elected to the chair of Logic and Rhetoric in the University of Wisconsin, but declined to accept. In 1873 the degree of D.D. was conferred upon him by Lawrence University. In 1874 he was elected President of the Illinois Wesleyan University, at Bloomington, and during his incumbency the institution was greatly improved and strengthened, the Department of Law, the graduate and post-graduate courses of study for non-resident students being instituted.

Bishop Fallows is believed to be the first college president in America who practically and successfully inaugurated in this University the fundamental idea of the London University: the granting of collegiate degrees of a higher and lower nature upon candidates, after a thorough examination, without actual college residence. This idea has since been carried forward in a most excellent manner in the establishment of "The Chautauqua University," and "The Correspondence University" of which he is one of the incorporators. In 1875 he identified himself with the Reformed Episcopal movement, at the same time accepting the Rectorship of St. Paul's Church, Chicago, which he still holds. He was at once conceded to be one of the chief pulpit orators of that city, and one of the foremost divines in his own denomination.

In 1876 he was elected Bishop of the Reformed Episcopal Church, with the jurisdiction of the West under his care. He was afterwards twice elected Presid-

ing Bishop, which position he filled with great ability, making hosts of friends for the cause of his Church, in all parts of the land. He has now the Episcopal supervision of the Northwest and West.

Bishop Fallows has decided literary tastes, and notwithstanding his numerous duties as pastor and bishop, he has found time to establish a well-known reputation as an author and editor. Among his works are "Liberty and Union," "The Home Beyond, or Views of Heaven," "Synonyms and Autonyms," and several other works of merit. He has now in press an extensive and important work entitled "The Progressive Dictionary of the English Language," a supplementary dictionary of new words to all the standard dictionaries.

Bishop Fallows has always been an ardent friend of the soldiers, being bound to them by the ties of comradeship and companionship in camp and field. At their gatherings he is always a favorite speaker. His address at the reunion of the Army of the Tennessee, in 1881, in response to the toast, "The Loyal Pulpit," was pronounced by the distinguished men gathered from all parts of the country, the grandest effort of the kind ever given; and his oration before the same society, at Cleveland in 1883, was declared to be unequalled in beauty, power of thought, and fervor of delivery.

The Bishop has gained distinction as an eloquent and brilliant speaker, both in the pulpit and on the rostrum, and his public lectures have been received by his audiences with enthusiastic applause, and have won the highest encomiums of the press. One of our leading journals thus describes the Bishop: "In person he is tall and finely formed, with highly intellectual features, magnetic manner, and a rich, resonant voice. His style of delivery is clear and fervid, while his diction, pure to a remarkable degree, is rounded and finished with the most striking expressions." He is often called upon, both in his own city and in other places, to address public meetings convened for the purpose of advancing the interests of religion, morality, temperance, and the like. He often delivers his sermons from manuscript, but excels as an extempore speaker. He is untiring in his efforts to reach the poor and neglected with the ministrations of the Gospel, and for some years was at the head of a city missionary organization entitled, "The Christian Army." He possesses the highest social qualities and a deeply sympathetic nature. He has won and retains the warmest affection and confidence of his own congregation, and gains the respect and good-will of all with whom he comes in contact.

F. W.

Leading Thoughts of Sermons

Isaac's Wells.

By Joseph Parker, D.D., City Temple (Independent), London.

And Isaac went unto Abimelech king of the Philistines unto Gerar, etc.—Gen. xxvi., 1-35.

In some verses of this chapter, Isaac is a very excellent man, but in others he is guilty. Is it not the same with the chapter which records our life? Our life-chapter is broken up into verses. To pick out a singe verse and say "that is the man," might hardly do justice to the innermost quality of our character. We are not quite so good as some verses nor quite so black as others. God will read all the writing. His love will get meanings and accents which mere literal articulation would never reveal. Great meanings will come out of little actions as great trees come out of little bulbs. Our neglects may be the beginning of our hell. We may not be guilty of great crimes, and yet may be charged with sins of omission of which we make nothing. Because we are not guilty of murder, we think we are not guilty of heart slaughter.

Isaac dug a well of springing water, but the men of Gerar strove for it, saying, "The water is ours," and Isaac called that well *Esek*, or *Strife*. We have dug that well ourselves. Life is a contest, a strife, a controversy. But Isaac said: Pass on and find another well. They dug another, but the men of Gerar strove for that also, and Isaac called it *Sitnah*, or hatred. Let us beware of hatred. It hinders prayer and turns the crystal water into a kind of poison. Hatred and love cannot live in the same house. Hatred slays your very soul, chokes the sweet song in your throat, and turns the milk of human kindness into gall and bitterness. Hatred takes from the voice its frank, sympathetic music. It takes aways the appetite, so that the man's bread becomes sour in his mouth. It does not expend itself on the victim, but upon the ruined soul of him who hates. The man who hates cannot pray.

Isaac had a sweet nature. He was not turned sour by all this as some of us might have been. Surely, having dug two wells, and having been driven away from both of them, there might have been an excuse for bitter complaining words. But though driven from two wells, we are not justified in complaining impiously. Go straight on and discover another well. It is weary work, but the world is larger than any department. The Lord reigneth. Very likely I am only driven from this well that I may find a larger. I will up and go and dig again. Let us be tender in charity, radiant in hopefulness.

So Isaac dug another well, for which the Philistines strove not; and he calls that well *Rehoboth*, or *room*. Black, hideous hatred gives in. It has exhausted itself. Some have a long, weary quest in search of rest and comfort. Let not us, who are in good circumstances, sting those who are not, with reproaches. It is easy for men in great prosperity to sneer at poor strugglers upon whom every door seems to be shut. *We* did not come to comfort all at once. Let us remember our own difficulties, the wells we strove for, from which hatred turned us away.

Yet another well was dug. This was called *Shebah*, or an *oath*. So the course of life runs: strife, hatred, room, and now striking of the hands in holy covenant. It seems surprising that we should have all this friction to pass through. Sometimes we mistake ourselves for misused men of piety; when the right speech would be, "This comes of that lie told to the Philistines: this is God's ghost sent to make night hideous." Thanks to God, this discipline is so little, so adapted to my weakness. When I remember the lie, the treachery, and then think that I have only been driven from two wells—how good God is! I will join the house of Aaron and say, "His mercy endureth for ever." I will reckon up the prayers I ought to have prayed, all neglects, all offences against God, all the weakness of my character, and the wonder is that God has not struck me through with His seven lightnings and pursued me from the face of the earth. But it is not always necessary to find a crime in order to explain a judgment. Jesus Christ came to His own, and His own received Him not. But He is coming again to have His inheritance.

Speaking of wells, I like the word—it is full of music. "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Oh ye who dig where there is no water, how long will ye turn your backs upon the right way, and be as gods unto your little selves? "Ho, every one that thirsteth come ye to the waters." "If any man thirst let him come unto Me and drink." I cannot explain or analyze these words, but they cannot be uttered without touching something in us that tells us they are not earth-born.

Striking Views of Faith.

By J. O. Keen, D.D. (Independent).

A woman of Canaan, etc.—Matt. xv., 22-28.

Look at faith:

I. In its manifestation—see the woman's search for, recognition of and application to Christ.

II. In its discouragements—Christ's seeming indifference, apparent discouragement and pointed rebuke.

III. In its victory—the daughter healed—the woman's character commended—and infinite resources enlisted.

A Revival: An Imperious Necessity.

By Rev. George E. Reed, Nostrand Ave. Methodist Episcopal Church, Brooklyn.

That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman, etc.—II. Chron. xv., 13-15.

We have all the appliances of church work, but we need such a manifest presence of God as characterized the Pentecostal Church. The text gives an account of the ancient revival of religion under good king Asa. Other revivals are portrayed by the sacred writers. From these we learn:

I. That revivals of religion are by no means new things, nor are they things of modern invention. On the contrary, we find that the history of the Church of God, in all the ages, is really a history of revivals. They began in the earliest times and have continued ever since, and the periods of revival have been epochs of the greatest power and usefulness in the history of the Church: as for instance, the great revivals under Moses in the desert; under the Judges at a later period; in the history of the Hebrew nation; under the kings Hezekiah and Josiah, and in the later days of the prophets. The coming of the Son of God was preceded by the great national revival witnessed in the day of John the Baptist. The history of the Christian Church from the days of Pentecost down has been a repetition of the wonderful outpourings of the Spirit of God, which characterized the previous days. As confirmatory of this statement, witness the great Protestant revival under Martin Luther; the imposing spiritual movement begun under the Wesleys in England, and the great awakenings under Edwards, Finney, Moody and others of these later times.

II. We learn, in the second place, from these facts that the progress of religion is not in a uniform, steady line; there are periods of decadence and other apparent retrogrades, followed by mighty upheavals. Why this is we may only surmise—we only know that such are the facts of history, account for them as we may.

III. In the third place, we find that revivals of religion ordinarily commence in humble and obscure ways, and are ordinarily helped on by the humblest instruments—of which truth you will find many illustrations.

IV. We learn that they are ordinarily accompanied by a great deal of what people are pleased to term excitement. Asa and his men went through the nation with shoutings, and with trumpets and with cornets; they made a wonderful and prodigious stir; they sought for a revival even as they had covenanted, with all their hearts; they were in dead earnest and of course, were successful. If there is anything foolish and absurd in the current church life of the day, it is the notion that religious work must be carried on in such a way as to render it entirely devoid of all excitement. Half of the churches of the land are paralyzed in their usefulness by the incubus of the dead weight of formalism, which lies so heavily upon them. Even in the Methodist churches the "amen corner" has become almost entirely a thing of the past; the old fashioned responses which formerly attested the power and the fire of a religion which Chalmers defined as "Christianity in earnest," are no longer heard, or if heard occasionally from the lips of some enthusiastic brethren, are heard with an amazement beyond the power of words to express.

Religion is not a thing to be shut up and confined to a man's own heart—it is not a thing too sacred to be freely talked about. God is over all blessed for ever more; dealing with His children as members of one common family, with common ills to be redressed, with common maladies to be healed, common wants to be supplied and common comforts to be granted.

V. In the next place we learn that true revivals of religion are marked by marvellous transformations of character and reformations in the life. One of the blessed results of a revival in a church is that if it be genuine, it makes the church "first pure and then peaceable;" old quarrels are healed; discord and bickerings pass away; jealousies and distrust take flight, and a feeling of fellowship pervades the church akin to that which characterized the apostolic Church in the time of its first and Pentecostal baptism.

VI. Again, we learn that a genuine revival means not only the reviving of the church itself, but also large ingatherings of men and women from the outside world. A revival church is always a growing church; men love to congregate within its walls; preaching becomes simple, pungent and powerful for the overthrowing of strongholds of sin in the human soul; the word "preach" seems in fact, to have a vitalizing energy not seen at other times: unlearned and even illiterate men seem to speak with an unction and power that are evidently born of God, or as with "new tongues," as the Spirit gives them utterance; the very singing appears to be accompanied with strong and supernatural effect; the prayers of the brethren become fresher, shorter, less tedious, less full of vain repetitions and more of the language of souls in vital communion with God.

A Qualified Deliverer.

By Rev. Joel T. Daves, Methodist Episcopal Church South, Tyler, Texas,

For in that He Himself hath suffered, being tempted (tried), He is able to succor them that are tempted (tried).—Heb. ii., 18.

I. The implied temptation (trial) coming upon all.

1. In the ordinary way of a sinful life.

2. In penitence—getting out of sin. (Ps. cxvi., 1, 2.)

3. In a religious life. (1) Personal. (2) Duty to others.

4. In special trials and afflictions. Abraham offering Isaac. Jacob losing Joseph.

II. The Qualified Deliverer. Two thoughts: "Having suffered;" "is able to succor."

1. Suffered, being tempted (tried) in the opening of his mission. Three temptations:

a. "Having suffered"—knows the way.

b. "Having suffered"—has the sympathy.

c. "Having suffered"—has the strength.

2. In the midst and during His life-work.

3. In the close—diabolical suggestions—forsaken by friends—given up to enemies—out of this comes the qualification "Is able" etc.

III. Implied conditions of help given.

1. Help to be needed in the way of duty.

2. The needed help to be realized, not as a sentiment, but as necessity.

3. That we think of—know no other help.

4. That His willingness be recognized.

IV. Blessed results understood.

1. Deliverance and safety.

2. Peace and quietness.

3. Usefulness to others.

4. Triumph in the end.

Crime.

By R. H. Rivers, D.D., Broadway Methodist Episcopal Church, Louisville, Kentucky.

The land is full of blood and the city full of perverseness.—Ezek. ix., 9.

In the midst of all the light and glory of this nineteenth century crime prevails. It stains our annals and disgraces our age. It is of every grade, and is found in all the walks of life.

I. The utter want of moral training in thousands of homes is one cause of the prevalence of crime. What cares the fashionable mother or the father deeply immersed in business for the moral culture of their children? Hence they grow up in ignorance of all those moral and virtuous principles which are the great safeguards against crime. Then in thousands of homes the overworked mother has no heart for the duties which she owes to her poor, neglected children.

II. The almost universal desecration of the holy Sabbath is another fruitful source of crime. This is God's day, and man has no right to appropriate it to pleasure or to business.

III. Intemperance is constantly adding to the long list of criminals. It is itself a crime and the prolific source of every form of iniquity.

IV. The laxity with which the laws are enforced invites to their violation.

V. Another source of crime is the low, vicious literature.

With shame we utter the truth that many of the crimes of this age may be traced to the pulpit. It is too tender of crime. It is afraid or ashamed to denounce

sin as an offence against God which will bring upon the guilty the most fearful punishment. God is just. Sinai thunders, wrath threatens, and punishment must overtake the guilty.

Now let all these influences be united. Let family culture, the moral power of the Sunday-school and the constant influence of the day-school be blended to save the young from a life of crime. Let all the violations of the holy Sabbath be discountenanced, vicious literature destroyed, good books read, good laws be made and executed, and all be done that is possible to stay the evil of intemperance and to save the young from dissipation, and what a change would be wrought all over the land! Last of all, let the pulpit be brave, earnest and truthful, and preach Christ not only as the world's Redeemer, but as the world's final and inflexible Judge, and we may expect a new era, and this dark night of crime will turn to a bright and glorious day.

The Woman at Jesus' Feet.

By Rev. Archibald G. Brown (Independent), London.

Seest thou this woman?—Luke vii., 44.

The incident recorded here is full of surprises. If we behold this woman, as the Saviour bid Simon do, we shall see more in her than ever met his eyes; we shall see

I. A proof of man's degradation.
II. A picture of true repentance.
III. A model of real faith.
IV. An incarnation of grateful love.
V. An illustration of Jesus' grace.
VI. A trophy now to be seen in glory.

APPRECIATION OF THE BIBLE—ITS MANIFESTATION.

By J. N. Waddell, D.D., LL.D., Chancellor of S. W. Presbyterian University, Clarksville, Tenn.

No. III.

There is no other book comparable with the Bible as an instrument for the training of the entire man, in the three constituent elements, "body, soul, and spirit." The facts already presented in two articles in The Pulpit Treasury being true and accepted, and education being, in Hamilton's words, "the harmonious development of all our faculties, corporeal and mental, intellectual and moral," the conclusion is readily arrived at, that it rightly and irresistibly claims a place in all our institutions, as a text-book. It does not displace any other proper text-book used for instruction in any other science, or art, but it welcomes all, and claims to sanctify and elevate all. How it can be excluded from Christian institutions seems inconceivable. How Christian parents can object to it—nay! how they can prefer institutions, or courses and schemes of education which do not provide for its introduction, or which deny it a place in their curriculum, remains a question never yet satisfactorily answered.

If, as we have seen, great historians, law-makers, orators, poets, painters, sculptors of all ages have discovered in its luminous pages a fountain of inspiration, why may it not serve to awaken, and develop the latent activities of the young mind, and thus enable it to appreciate all that is grand and beautiful, in the intellectual, moral, and spiritual world?

In the enterprise of building up a Christian university or school of learning, we hold that it should be the determination of God's people everywhere, to elevate God's Word on high. To have it esteemed as the Book of books, they should place as lofty an estimate upon it, at least, as did Sir Walter Scott, on his dying bed, when he said: "Bring me the Book;" and when asked, "What book?" said, "Why ask? *There is but one Book.*"

The skeptic and papist and those who are misled, object to the incorporation of Bible instruction into all our educational schemes. They may well dread it. Light is their most formidable foe. But this is only the greater stimulant to the Protes-

tant Christian world to spread its light far and wide, beginning with the youth at school, and training them to be messengers of its truths, so that they may pervade with their blessed influence all circles of society, shedding in commingled abundance from the Bible's exhaustless stores light, and joy, and peace, and hope upon our own and upon all the nations of the earth. By God's grace we should thus counteract the effects of what is known in these times by the presumptuous name of "the advanced thought of the age." The detestable teaching found in many of the literary journals and magazines of the day, and often falling from the lips of the flippant platform speakers and lecturers, and some ungodly ministers of the Gospel, that "the time-honored, ancient landmarks of divine truth are obsolete and effete," can be readily and thoroughly consigned to their merited oblivion and harmlessness, by a thorough training of our youth in Bible knowledge under the teaching of capable instructors—themselves imbued with the love and spirit of the Holy Book. The determination to accomplish this object may be destined to a long and difficult struggle before it may attain full success. But we must not lose faith; we must not yield a point, nor compromise a principle of such vast and incalculable value to the greatest interest of our race. Let us stand in our lot, and "bide our time." "The night is far spent; the day is at hand." More than one of our higher institutions of learning have adopted the Bible as a text-book, and more and more will fall into line, as the growing and spreading blessedness of the system shall be demonstrated year by year, in the godly lives and influence of the hosts of young men who, trained under Bible teaching, go forth to assume their places of responsibility and trust in society.

There is a reflection yet to be presented in the conclusion, which is so intimately united with, and which so naturally grows out of this entire discussion, as impels us to its mention. It is, that in order to secure the very best results, even after having the Bible adopted as a text-book, the manner of teaching, the method of discipline, and the entire character of the teacher must be in accord with the whole tenor of Bible truth. This is true of any science. Earnestness, firmness, and kindness in management, combined with a daily deportment, in the presence of an observant body of students, such as reflects the purity and lofty standard of Bible morality, must characterize the teacher. Examples of this kind constitute the most impressive and effective comment upon the lecture work of the preceptor. If there be no earnestness in the teaching there will be no interest or earnestness in the learning. The teaching will fall on a listless ear, and be received without retention in the memory, and, of course, without salutary impression upon the mind or heart. So of the system of discipline. Let it follow out God's plan of government. Let it be simple and patriarchal. Let it be addressed to the higher natures of the subjects of government, and let the resort to the severer remedies for evils take place only under dire and sad necessity. A godly teacher will train his pupils to respect themselves, by showing them that they are to be respected for their nobler capabilities, and letting them know that he respects them and regards them as worthy of all his sympathy so long as they do not forfeit his kind regards. The appeals will be made to their own consciences, and their common sense and better judgment. All this is taught in the Word of God. The consequence of such teaching accompanied by such management will be to annihilate the too prevalent custom of deceiving the masters. It will be regarded and treated as a high moral offence, and so lofty a tone of public sentiment will be established among the students themselves that a liar would not be tolerated in their association. On the other hand the idea that the instructors must be mere police detecters, ever on the watch for misdemeanors, should be repudiated, and when a proper degree of confidence shall have been established between the corps of teachers and the student-body, the result will be that it will be considered by the majority of the students—by all, indeed, except the hopelessly depraved—that "it

is a shame and a disgrace to tell the teacher a lie;" as the Rugby boys would say, "because he always believes one."

This is no chimerical plan. It may not be said to have originated in the brain of some romantic optimist ignorant of human nature, and especially of boy-nature. For more than one of those whose lives have been devoted to the instruction and government of boys and young men, will testify to its having been realized in their own experience. The opposite theory owes its origin to the history of most of our schools, where boys, it is taken for granted, are outlaws, eye-servants, and untruthful; and treated thus, they become such. Such men are not ignorant of the Bible doctrine of the depravity of our nature even in boys. But its correction and reform and restraint they propose to effect by a more rational, a more scriptural method. They find in the Bible the manner of treatment of God to men in their rebellion to be patient, long-suffering and forbearing toward even the worst offenders, and the tendency, the design of His "goodness" is to "lead men to repentance." While all this is true, man's wickedness is not hidden from God; and yet He draws them to Him and seeks to have them trust Him. There is a limit of course set to His goodness; and it is known to us all that there is a point where forbearance will be changed to justice. In this we should strive to be humble followers (imitators) of God, and while we give a fair trial to the "confidence system," let us impress by every means in our power the noble sentiments of Arnold of Rugby: "It is not necessary that this school consist of three hundred, or of thirty boys, but *it is necessary* that it should be a school of Christian gentlemen."

We conclude with the simple summing up of our views on this subject:

The Bible is an essential element in proper education; it does not exclude any other study that ought to be pursued; it is a practical instrument of mental culture; it prepares the student to meet the opposition of the skeptic and infidel; it trains his moral and spiritual nature; it hallows all other learning; it purifies the moral atmosphere of our schools; and where the teacher is imbued with its spirit, turns the schools of the country into large families where the children are reared into useful membership of society here, and holy citizenship of the world above.

WILLIAM JAY, THE PREACHER.

By Rev. Davis W. Lusk (United Presbyterian), Philadelphia, Pa.

Like most men, William Jay was born, lived and died; but unlike most men, his name still lives. He began preaching when he was sixteen, and when he had reached twenty-one he had preached upwards of one thousand sermons. He was called the "boy preacher." So popular was he that the newspapers announced him as "a prodigy." He received his training at Marlborough Academy, a school for Dissenters, conducted by Cornelius Winter. While here he continually preached in the surrounding villages, not in churches, for the Dissenters had few church buildings, but in the open air, on the common and by the cottage door.

When twenty-two years old he was called to Argyle Chapel, in Bath, where he continued to labor sixty-two years, till the day of his death.

He was contemporary with Wilberforce and Hannah Moore, who were his friends and spoke of him in the highest terms. He was eulogized by Chalmers and Hall and Sir William Knighton, by Beckford and Foster and James Hamilton. Foster calls him the "prince of preachers." Hamilton speaks of hearing him "with wonder and delight." Beckford describes his mind as "a clear, transparent stream flowing so freely as to impress us with the idea of its being inexhaustible."

His popularity was not transient—a mere burst of applause which dazzles and

flashes and, meteor-like, dies without a trace; but, like the sun, he rose full orbed, beautiful and early, rising to meridian splendor, and then, in the evening of life, going down shrouded in a halo of glory. From the time of his entering the pulpit at sixteen till the day of his death at eighty-four, he fixed and held the attention of the public. The aged and the young, the learned and the illiterate, the philosopher and the peasant, the statesman and the mechanic, listened to his teaching. Whether he preached in city or village he drew after him not only the common people, but statesmen and men of letters, and students and theologians, and his ministerial brethren, not only of his own denomination, but of all others. Such a man must have possessed elements of power. It is the object of this paper to inquire what those elements were.

Mr. Jay was a consistent Dissenter or Independent, but like all large-hearted men he habitually turned toward the common points of agreement on which we all stand, rather than to shut himself up in the stronghold of polemical dogmas.

In theology he was a Calvinist, but not radical. He rather leaned in that direction than stood upon its "five points." Like Newton, his Calvinism was in his whole preaching as sugar in a cup of tea —that which sweetened the whole, but which is not to be taken in the lump. He had little taste for dry, systematic arrangement. Although divinity cannot be taught at the college without system, yet in preaching he thought it better that many things should be assumed than technically discussed. In his treatment of a text he never allowed his fervent feelings to be chilled by a supposed inconsistency. He let the text speak naturally, never torturing its meaning or bombarding it into submission to any system. His theology was biblical, rather than philosophical. While he held firmly to Calvinistic principles, he could not admit every part of the system as then taught. He hesitated to declare that the inclusive and exclusive parts are inseparable and that the one cannot be held without the other. He thought a difficulty apparently inexplicable may not be a contradiction, but be solved by an extended view of the subject. "Things which appear quite inconsistent to the apprehension of a child, and which, for want of capacity, it cannot harmonize at present, do not jar the mind of a man." He held that if a man be saved, it is entirely of God's grace; and if a man be lost, it is entirely of himself. Taking these two propositions as the infallible teaching of the Word, he did not try to harmonize them, but declared his confidence in them could not be shaken so long as he could read, "O, Israel, thou hast destroyed thyself, but in Me is thy help." He thought the connection "like a chain across a river; we can see the two ends but not the middle, not because there is no real union, but because it is under water; lower the water or raise the links, and we see the centre as well as the extremes." Like Paley, he never suffered himself to be disturbed by what we do not know. And, like Butler, he held that "If a truth be established, objections are nothing. The one is founded in our knowledge, the other in our ignorance." Prefixed to his study Bible was this: "In reading this Book let me guard against four things: 1. The contractedness of the systematic. 2. The mysticism of the allegorizer. 3. The dogmatism of the bigot. 4. The presumption of the rationalist. Let me tremble at God's Word, and let me, in reading it, keep three purposes in view: 1. To collect facts rather than form opinions. 2. To regulate practice rather than encourage speculation, 3. To aid devotion rather than dispute."

With these purposes in view, we can easily see that his preaching would be neither theological, metaphysical nor dogmatic, but would be in the highest sense biblical.

Mr. Jay was not a scholar; his collegiate curriculum was of too short duration to allow much hope of his becoming a scholar, a metaphysician or a philosopher. But he thought that it was possible to excel in preaching without these things, and he was right. He early set himself to consider how an audience might be

reached, moved and retained. His idea was to catch and hold.

He carefully analyzed the secret springs of power in his predecessors and contemporaries. He longed to be useful in saving souls. He looked upon the pulpit as the great instrument for accomplishing this end. His hallowed ambition was to attain distinction as a preacher, and by God's grace he was determined to excel. He studied the best models. He learned French in order to read Bossuet, Bourdalone, Massillon and Saurin in their own tongue. He was a great admirer of Owen and considered him the prince of divines. He wondered how this author could ever have been called a "continent of mud." He prized very highly Scott's Commentary, but for private and pious use he found nothing comparable to Matthew Henry. He united with John Rayland in saying "that a person cannot begin to read Henry without wishing he were shut out from all the world and able to read it through without stopping." But his favorite authors were Leighton and Newton. He declared that if he called any man master on earth, it would be Leighton or Newton. But he did not model after the style of any one man, but from all selected and combined those elements best suited for his hearers and most certain of illustration by himself. His art was to combine the best graces of all styles and schools. His goal was not popularity and applause, but the salvation of souls, and he was sharp enough to see that if ministers are to be successful fishers of men they must bait their hook. Like Paul, he became all things to all men that he might gain some, neglecting nothing that can be turned to advantage in turning souls to Christ. He never shot above the heads of his audience. Acting on the orders of Cromwell to his soldiers, he fired low. He never asked an audience to go up into the clouds with him, but he came down to the plain with them. He believed in bending down to take up a child, and when kindness makes you stoop, honor crowns condescension. Like Bunyan, he used similitudes. He never allowed his audience to doze over abstract propositions, recondite sayings or prosaic harangues, but kept them continually awake by appeals to the imagination. His sermons abounded in illustrations. His talent for illustrative allusion was extraordinary. Cecil said a story will hold a child by the ear for an hour together, and Jay thought men were but children of a larger growth. Like the great teacher, he drew his metaphors from nature and the relationships of humanity.

He was emphatically a textual preacher, deriving the contents of the sermon from the contents and even the terms of the passage. He never strove after unity. In this respect he stood in strong contrast with Fuller, who contended for unity of design in discourse. But Jay claimed that the want of unity in a subject was more than compensated by variety. In justification of this he pointed to the superior excellency of the mixed productions of Shakespeare compared to the French drama, which boasted of unity. He thought in preaching it should be remembered what diversities of persons there are before us at every service and how unlikely these diversities are to be reached by the very same thing. The day of judgment may be considered as a day of aggregation—a day of separation—a day of manifestation—a day of retribution. Fuller would have confined himself to one of these exclusively, but Jay thought it better to give a few bold strokes on all of them. He has a sermon on the privileges of the righteous from the text, "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." His divisions are those suggested by the terms of the text. He considered what God is —"a sun and shield." What he gives— "grace and glory." What He withholds —"no good thing," and what He regards —"them that walk uprightly." This is a fair sample. He was always methodical, but not to weariness. He denounced the essay style of preaching in the strongest terms. He never considered an essay a sermon, nor a sermon an essay. For this reason he necessarily always chose short texts.

Like Dr. Geddes, he "loved to give

God's children plenty of their own bread," and so we find his sermons filled with Scripture quotations. To satisfy curiosity I closely examined one of his sermons and found it contained one hundred and forty-eight Scripture quotations. These are generally short, often but a single phrase of two or three words, and always quoted without reference to the book, chapter or verse. They were for illustration, not proof. They were not introduced for the purpose of filling up or lengthening out. They were flowers plucked from the garden of inspiration which gave to the discourse a perfume and beauty sometimes almost excessive. They were quoted as orators quote from classic writers to convey their thoughts in language of high authority. And often so appropriate were they that they seemed to be written for that occasion.

He seldom wrote his sermons in full. He carefully arranged his thoughts and wrote a full outline, trusting to the suggestions of the moment for the language, or, as he himself has said, "leaving the subordinate fillings-up, after meditations and prayer, to the impressiveness and excitations of the audience and the delivery, and the assistance authorized to be hoped for when means have been duly used." Yet his language was so perfect and his diction so pure that it had the appearance of careful preparation. His preaching was doctrinal, more experimental, but above all, practical. Religion was not only a theory, but applicable to men's business and bosom. People who heard him knew they were listening to a man who not only knew something of books, but was acquainted with the deep experience of the soul and the practical affairs of life. And when, on Sabbath morning, they gathered in Argyle Chapel, weary from the cares of the week, wanting sympathy and consolation, they felt sure they would not be tantalized by cold intellectualism, metaphysical analysis or flowery nothing. He did not give them a stone for bread or flowers for meat, but fed them with food that satisfied the cravings of the soul.

He never preached at his audience, but always to them; not only to the audience, but to the individuals. His sermons were a mirror in which each person saw himself reflected. Each hearer thought the preacher had his eyes on him; so practical was he that he was accused of descending to undignified personalities. But nothing was further from the truth. He was generally chaste and dignified in his composition, but occasionally used a quaintness of expression which in our day would be called "sensational." The selection of his texts was sometimes ingenuous, *e. g.*, on the death of George IV., "Another king, one Jesus." On the re-opening of the chapel after a temporary closing, "A door was opened in heaven." After an enlargement of the chapel, "Be ye also enlarged." And on two occasions, after the death of Robert Hall and Rowland Hill, his text was, "Howl, fir tree, for the cedar is fallen." He always took advantage of public events, and thus brought nature and Providence to his aid in instructing the people. He made no use of notes in the pulpit, used little action—making but few gestures. He spoke with great naturalness, so much so that Sheridan styled him "the most perfectly natural orator he ever heard."

One of Jay's peculiarities was the manner in which he would surprise his hearers by a startling sentence. Preaching on the repentance of Judas he took occasion to attack the love of money, and at the close of one of the divisions of his subject, he cried out, "Avarice, avarice is the monsoon, the devil's trade wind from the Church into hell." At another time, speaking of the inconsistency of many professors of the Gospel, after making a powerful appeal, he exclaimed, "Some of you, my dear brethren, are so inconsistent and undecided that if at this moment I saw the devil running away with you, I could not call out, stop thief—he would but carry off his own property!"

Jay was master of the pathetic. For this he owed much to his voice. It was sonorous, but not loud, and more adapted to give expression to the tender and pathetic than the lively and impetuous. Often by the enunciation of a single sentence he produced the most singular emotions in his hearers. His intonations

opened the springs of emotion. And when in a prepared state of mind he melted them by his manner of repeating an interjection or a single word. His biographer tells us that under his preaching "you sat in sweet stillness, luxuriating under those trains of quiet thinking and gentle, holy and evangelical emotion uttered in tones so mellifluous that you seemed to be listening to music which came from another world and which lifted your soul to the sphere from which it emanated. An involuntary unbidden tear occasionally suffused your eye and a gentle emotion filled your heart as some touching passage in plaintive sounds, swelling like those of an Æolian harp, passed over your spirit and moved it just as a summer's breeze ruffles the surface of a lake without deeply or violently disturbing it." But he never took his audience up and bore them away, as Robert Hall sometimes did, with the rapidity of a whirlwind and the majesty of a storm, nor did he resemble the dazzling splendor of Chalmers, who overwhelmed you with mental power. Theirs was the roar of the Niagara, his the gentle murmur of the brook. Theirs was the mountain torrent grand and awful, like the booming of thunder over the ocean, his was the majestic river, broad and deep, musical as the rill singing its way to the sea.

He did not forget that sometimes the sensibility is the only avenue to the soul, that men feel as well as think, and that often through the heart is the only way of reaching the intellect. He said that "persons of education may be approached through mere intellect, but the poor generally, are like women, whose heads are in their hearts. They are like poets who feel before they think." So, in his preaching, he dealt with men as emotional beings who have hearts to feel as well as minds to think.

Such is something of the man whose characteristics may be summed up in the one word preacher—that is William Jay—a name that will be held in grateful remembrance, and will be pronounced with veneration and gratitude in the four quarters of the globe till the sweep of the wing of that great angel who, earthward bound, bears the proclamation that time shall be no more!

THE PRINCIPLES OF THE WYCLIFFIAN REFORMATION.

By Professor Robert Watts, D.D., Assembly's College, Belfast, Ireland.

The first principle of Wycliffe's Reformation is to be found in the place he assigned to the Word of God. With him God's law, as given in Holy Scripture, is the unconditional and absolutely binding authority. He proves this position,

1. From the fact that it is the Word of God, the will and testament of God the Father, which cannot be broken, as God and His Word cannot be separated.

2. From the fact that Christ is the immediate author of the Scripture. A book from such an author must be superior to any other book, or by any other author. This being so, Wycliffe can imagine no explanation of the indisposition of many to acknowledge the unbounded (*infinitum major*) authority of the Bible above all other books than their want of faith in the Lord Jesus Christ Himself. This law given by Christ is sufficient. He teaches for the government of the entire Church militant. And as the Word cannot be separated from God the Father, so also is it inseparable from God the Son, who is Himself the living Word. He Himself is the Scripture which we must know, and to be ignorant of Scripture is to be ignorant of Christ. Wycliffe did not fall into an error not uncommon in the present day, viz., that we have to do with a Person, and not with a doctrine. He took the true ground that it is only through the doctrine the Person with whom we have to do is revealed.

3. He argues from the contents of Scripture. The Bible contains exactly what is necessary and indispensable to salvation. Revealing Christ, it reveals the only name under heaven given among men whereby we must be saved.

4. The efficacy of the doctrine proves its origin divine. By the observance of the pure law of Christ without mixture of human traditions, the Church very rapidly grew; since the mixing of tradition with it the Church has steadily declined. It is easy to see the bearing of this argument upon the claims of the Papacy.

In the first place, it demonstrates the impossibility of its claims to headship. If Christ be the Head of His body, the Church, the Pope cannot be head, for the body cannot have two heads; and, if the Pope be head, Christ is necessarily and for the same reason excluded.

But, in the second place, if Christ be not the head, it must follow that, if He sustains any relation to the body at all, He cannot be other than a member of it—that is, as Wycliffe concludes, He must be a member of His own body.

In the third place, if the Pope be a member of this body, he cannot be its head, as the members cannot interchange their respective functions or sustain the incongruous relations of headship and membership at one and the same time in the same body.

In the fourth place, as the office of the head is to direct the motions of the body, it is manifest that no one is qualified to discharge the functions of this office to the entire Church, or to any part of it, who cannot direct the motions of its members. But as these motions are spiritual motions, embracing the thoughts, feelings, words and acts of the entire membership, which are to be regulated by the law of God, the only way in which such conformity to its spirit and precepts, as that law requires, can be secured is, by the writing of that law in their hearts and putting it in their inward parts. As this inscription of the law of God in the hearts of His covenant people is the peculiar prerogative of God Himself, it is manifest that none but a Divine Person can execute the functions of a head.

He divides the one Church into the Church triumphant, the Church militant, and the Church sleeping in purgatory. This retention of the doctrine of purgatory, in however modified a form, is all the more surprising, as it rests on tradition which he had discarded, and has no foothold in the Word of God, which he regarded as the only infallible rule of faith and practice.

Professor Lechler has very fully and fairly discussed the question whether Wycliffe's doctrine of the Eucharist resembled that of Zwingle or of Luther, and points out correctly the points in which it differs from both. He differed from Zwingle, and agreed with Luther, in holding that there was in the sacrament of the altar, after consecration, a real presence of the body and blood of Christ; but he differed from Luther in holding, contrary to Luther's doctrine of the ubiquity of Christ's body, that Christ's body remains in heaven and does not descend into every consecrated host. And yet he held that this same body was present miraculously. He differed from Luther also in denying that unbelievers partake of Christ's body and blood, and in teaching that these are received by faith alone. In fact his doctrine approaches so near to the reformed doctrine of communion with Christ's body and blood effected by the Holy Ghost, that were it not for the idea of a presence of the body and blood effected miraculously, it would be difficult to point out the difference.

On the subject of sacramental efficacy, Wycliffe approached the Protestant doctrine. He denied, as the Westminster divines have done, that the efficacy of the sacraments depended on the administrator, and held, as they did, that a positive receptivity on the part of the communicant was necessary to the reception of the spiritual benefit. To the believer, to the pious, the sacrament brings blessing, though the administrator be wicked.

As might be expected from his idea of the Church, Wycliffe rejected the Papal division of its members into clergy and laity, according to which the former were to teach and rule, while the latter were to hear and obey. He had higher views of the duties and relations of the members of the one body of Christ than to strip one portion of them of the prerogative, or exonerate them from the duty, of judging of what they heard, or were enjoined to do. So far did he carry out this principle of

the universal priesthood of believers, that he held it to be their duty to reprimand and repudiate unfaithful and unconscientious pastors; and, further, that a member who omits this duty makes himself a partaker of the sin of his spiritual ruler. In this he approached the position taken by Luther in his advice to the people of Prague, when he counselled them to hold a holy convocation, and after prayer, to choose pastors in the room of the false shepherds of Rome; and he was simply acting out the injunction of the Apostle Paul to the Galatians, when he instructed them to treat as an anathema even angels from heaven, or apostles, who preached unto them any other Gospel than that he had preached. This principle of the right of the people had been acted upon by Gregory VII. when he enjoined the congregations not to hear masses read by married priests, and not to visit the churches where such priests officiated, and to so speak of them as to put a mark of infamy upon them. This Hildebrand did, on his own authority, and in the interests of the growing power of the Papacy; and availing himself of it, on apostolic authority, Wycliffe applied it not only to friars and priests, but to bishops, cardinals, and popes. It is a short way of settling the question of apostolic succession.

SOCIAL IMPURITY.

By Bishop W. S. Perry, D.D., LL.D. (Episcopal), Davenport, Iowa.

Much has been said, and well and wisely said, of late in urging upon all classes the virtue of temperance; but is it not time for the teachers of the young and the preachers to the people to enter upon a crusade from desk and pulpit, and by private as well as public discourse to strive to check the tide of impurity sweeping in upon us on every side and threatening to whelm in hopeless ruin the old and young alike? If the love of strong drink has undermined the character and effected the ruin of thousands, the sins of impurity have destroyed the souls and bodies of tens and hundreds of thousands. This evil is rampant. It no longer skulks in its dens of shame. It flaunts itself unblushingly in the sight of all men. It enters our homes, our schools, our churches; it permeates every stratum of society. That which may be made use of in restraining or obliterating the vice of intemperance is powerless here, for the source of this evil is in the depraved and sin-loving heart, and in its breaking forth it may or may not render itself amenable to law, while in either event the ruin is certain. The moral taint corrupts the physical, the intellectual and the spiritual man. We must as Christians, as teachers of Christianity, meet this demon of lust. We must strike at the root of evil. We must seek to create by our teachings, both of the young and the old, primarily in catechizings and then in sermons and in our daily walks and conversations, this great truth of our holy faith: that all who have hope in Christ must purify themselves as Christ was pure. No other standard is ours, and as we desire to urge the blessedness of the Master's benediction, "Blessed are the pure in heart, for they shall see God," so also must we hold up the apostolic warning, "If any man defile the temple of God, which is our body, him will God destroy." It is time for action. The very atmosphere is polluted with the shameless words of unblushing, brazen impurity. Our children hear them at their sports, they learn them at school, where the bold and bad are the teachers of vice and revel in the corruption of the innocent and unsuspecting. Our literature is full of impurity. Art is too often prostituted to minister to the cravings of sensuality and sin. Our amusements too often pander to vice. The sins of impurity as described by the inspired writers, as detailed in a prophet's scathing, burning denunciations, or revealed in all their sickening deformity by an apostle's vivid pen, are confessedly hideous and repelling. Disguised by the graceful style of a French playwright or novelist, the evil is often unsuspected, but it is there all the same.

Our modern stories are filled with descriptions or allusions which continually minister to sin. The trail of the serpent is everywhere. We must strive to build up a more wholesome and righteous public opinion in the matter of social purity. Let the mark of Cain be set on the forehead of the man who has wrought, in thought, or word, or deed, a woman's degradation, or sullied, in act, or speech, or purpose, his own purity. Let the book, or paper, or picture which would weaken our sense of the exceeding sinfulness of sensual sin be banished from our sight forever. Let the first symptom of a tendency to obliterate or even lessen the distinctions between purity and vice be strongly and sternly reprobated. Let us, on the basis of God's Word and in compliance with the clear teachings of God's Church, for ourselves and for our children and for all whom we can influence or control, keep our bodies in temperance, soberness and chastity and be pure in heart that we may indeed see God.

To this end we must arouse us to the hideous enormities of the divorce legislation of the land, with its legalized adulteries, its panderings to the sins of concupiscence and its consequent harvest of demoralization and spiritual death. The Church recognizes but one cause for the breaking of the marriage tie, and her legislation, both restrictive and prohibitory, must be taught and enforced. We cannot consistently denounce the plague-spot, polygamy, in a distant section of our national domain, and unblushingly tolerate practical polygamy in another form and with the sanction of so-called law, and unrebuked by a vitiated public sentiment at home. The statistics of divorce, at the east as well as at the west, are a national shame. Even the forms of religion are prostituted to give a seeming sanction to alliances which the Bible and the Church utterly and completely disallow. It is our glory that in our legislation, which is binding on clergy and laity alike, we have sought to prevent this evil so far as our authority or influence extends. Let this action of the Church of God be made widely known and invariable followed. Let no priest of the Most High God, from lack of moral courage or from careless indifference, or for the wages of iniquity, prostitute his sacred calling by attempting to condone this sin, as if the Church's word or the priestly benediction could avail to unite in holy wedlock any other than as God's Word allows. For these and all other evils by which private virtue and public morals are assailed there is but one remedy. The young man can alone cleanse his way, our daughters can alone become hand-maids of the Lord, by taking heed to the Word of God. He who has the care, or, as the old word expresses it, the *cure* of souls, has indeed a fearful responsibility. Oh, my reverend brethren, see to it, by faithfulness in prayers, in personal oversight, in warnings, in watchings, in complete absorption in your work, that no lamb strays from your flock into forbidden pastures, that no soul goes down to moral death from under your charge for whom and with whom you have not labored faithfully, persistently, and with the love of Him who came to seek and to save the lost. The preaching of "smooth things" is not what is wanted in this sinful age. Reprove, rebuke, exhort, in all faithfulness and love. Let the exceeding sinfulness of sin be sounded forth from our pulpits as in the days of old when the preacher was a power. He was a power as long as he preached the Word of God. He will again be a power when that Word is fearlessly proclaimed and the law of God is magnified. Remember, my reverend brethren, that your faithfulness will be approved of God. In your boldness in reproving sin, in your proclamations of the penalty of transgression, in your effort to clear your skirts from the blood of souls, men, sinners, even, will take knowledge of you that you have been with Jesus and learned of Him.

True Love.

Poor souls! they know not how to love;
They feel not Jesus near;
And they who know not how to love
Still less know how to fear.

They love not: for they have not kissed
The Saviour's outer hem!
They fear not: for the living God
Is yet unknown to them.

—*F. W. Faber, D.D.*

The Testimony of Evangelical Clergymen on Sabbath Observance.

By Bishop J. C. Ryle, D.D. (Episcopal), Liverpool, England.

No. VII.

(5) In the fifth and last place, I shall appeal to the experience of all faithful ministers of Christ's Gospel. Now, many clergymen occupy far more prominent positions in the Lord's vineyard than I do, and are constantly dealing with larger parishes and larger congregations, and have far better opportunities of studying human nature than I possess. But I make my appeal with all confidence, and I have little doubt what the answer of all experienced evangelical clergymen will be. I ask them, then, whether they do not always find that those parishioners who habitually desecrate the Sabbath, and never use any means of grace on Sundays, are precisely those whose spiritual condition is most unsatisfactory? Are they not, as a general rule, the very persons who, to all appearance, in the hour of death and on the bed of sickness, are found most utterly destitute of knowledge, faith, hope, and fitness to die? I am sure I need not wait for an answer. I am sure all faithful ministers know, as well as I do, that where there is no Sabbath-keeping, in the vast majority of cases there is no vital religion.

I ask, for another thing, whether we do not find that the manner of observing Sunday is one great test of the spiritual condition of the worshippers with whom we have to do? Many, no doubt, attend our churches regularly, and worship formally, while their hearts are evidently far away, and on Monday morning they go back to their true God—the world. Nevertheless, when we carefully look over our flocks one by one, and communicant by communicant, I ask plainly whether we do not observe that behavior on Sunday, feeling about Sunday, the manner of using Sunday, are pretty sure touchstones of the actual state of a soul? Where the Sabbath is a *delight*, there is generally grace, and where it is not, there is none.

I ask, furthermore, whether an increased reverence for Sunday is not one of the first marks of true conversion to God. That all faithful ministers know what I mean when I speak of cases of conversion I cannot doubt. Many can say, as a great Scotch minister said of a woman whom he visited in her last illness, "I found her in a state of nature; I saw her pass into a state of grace; I left her passing into a state of glory." But is it not almost always true, that when a soul passes from death to life, one of the first evidences is an entire change of feeling about the Lord's Day? Even when there has been much outward regular use of Sunday services, does not the entrance of grace make an immense difference in the manner and feeling of the worshipper? Do we not observe as much difference as between cold and heat, between winter and summer, between death and life, between the well-stuffed animal with glass eyes and the living creature? I cannot, of course, speak quite positively for other ministers; I can only give the result of my own observation. But I affirm, without hesitation, that I never talked with any one who was thoroughly converted to God after years of discretion about his own spiritual history, who did not tell me that one of the first marks of change he detected in himself was an entire alteration of feeling about Sunday. From being a tiresome, weary, yawning boring day, he found it the happiest of all the seven, and instead of keeping it holy being a burdensome duty, he found it a delight. In short, I believe wherever the Holy Ghost comes into a man's soul, He leads him not merely to Christ, the throne of grace, and the Bible, but to the Fourth Commandment.

I ask my brethren, finally, whether we do not find declining reverence for the Lord's Day one invariable evidence of spiritual decay and backsliding from God?

This is a painful subject, I know, but it ought to be looked in the face, and few of us, I am afraid, can have been ministers of Christ many years without seeing examples of it. Both in treating bodies and souls, a correct diagnosis of symptoms is of the first importance; and I am much mistaken if one of the surest symptoms of approaching disease of soul is not a gradually increasing carelessness about Sunday. When I observe a Christian professor becoming irregular in his attendance at Church services on Sunday; when I see him becoming listless, or sleepy, or inattentive, or uninterested, either in time of prayer or preaching; when I hear of his wasting his time between services or on Sunday evenings in little inconsistent acts, which at one time he would not have dreamed of; when I see and hear such things, I say, I am never surprised by and by to hear of a melancholy departure from God. In short, carelessness about Sunday, so far as my own observation goes in thirty-eight years' ministry, is one of the first steps towards a fall.

Now when I put all these things together, when I find that as a general rule the unconverted have no pleasure in the Sunday, the converted delight in it, and the backsliding become cool and lukewarm about it; and when I find besides that my own experience is precisely the experience of every faithful minister with whom I discuss the subject, I cannot help coming to a very decided conclusion: that conclusion is that God has ordained an inseparable connection between the Lord's Day and healthy spiritual life.

And now I shall conclude by expressing a strong hope that all faithful Christians will contend earnestly for the maintenance of a holy, undefiled Sabbath Day. It is no light matter, we must remember. It is a question which affects the very life of true religion. I can imagine no greater disaster to the cause of Christ in any country than the introduction of a Continental Sunday. From such a disaster, Good Lord, deliver us!

We may depend on it our good old Sunday is in great danger. We live in perilous times. Partly from the spread of infidelity, that old enemy of the Lord's Day, partly from the morbid love of liberty and letting every one do as he likes, partly from the exaggerated love of pleasure which marks this age, partly from the facilities afforded by railways for Sabbath travelling, of which our fathers knew nothing and got on well enough without them, partly from one cause and partly from another, the devil is just now getting more help in his campaign against the Lord's Day than he has done since the Reformation. You may see what I mean in the persistent attempts now made to throw open places of amusement, aquariums, museums, picture galleries, and such like places, under the plausible pretence of "affording recreation to the working classes!" All such attempts, I maintain, ought to be firmly, boldly, energetically, and vigilantly resisted. They are the first steps towards a Continental Sunday, and a general flood of Sabbath desecration, Sunday theatres, Sunday shop-opening, and Sunday mails. I would not give way an inch to such attempts. No surrender, I cry! Let us fight to the last plank. Give up the outworks, and the citadel will soon fall.

That laymen of high position and education, noblemen, philosophers, and scientific lecturers, should assist the attempt to break down the old English Sunday is matter for deep regret. I can only suppose that they do it in ignorance. If they would only study hearts, and consciences, and death-bed feelings, half as much as they study stones, and plants, and beasts, and birds, and fishes, and geology, and astronomy, and anatomy, and heat, and light, and chemistry, and the secrets of earth, and air, and sea, I believe they would not act as they do. I pity and pray for them. "They know not what they do."

But how any clergyman holding office in the Church of England, and reading the Fourth Commandment every Sunday to his congregation, can lend his aid to movements which must infallibly *prevent* the Sabbath being kept holy, if they succeed, is one of those mysteries of the nineteenth century which pass my understanding. I am amazed, pained, troubled,

grieved, and astounded. The good that the best clergyman does at his very best in a fallen world is small. But he that expects to do good by introducing a Continental Sunday into his parish exhibits, in my judgment, great ignorance of human nature. He is cutting off his own right hand and destroying his own usefulness. Whatever may be the bad habits of the working classes in large parishes, they will never be cured by organizing modes of breaking the Fourth Commandment. We should call that statesman a poor law-giver who sanctioned petty larceny in order to prevent burglary; and I call that clergyman an unwise man who, in order to stop drunkenness and its concomitants, is prepared to throw overboard the Sabbath Day. Surely to sacrifice one Commandment in order to prevent the breach of another is neither Christianity nor common sense. It is simply "doing evil that good may come."

(*To be continued.*)

Sunday School Cause

LIGHT ON THE INTERNATIONAL LESSONS.

By Rev. S. B. Rossiter (Presbyterian), New York.

March 1, **Paul Sent to Felix.**—Acts xxiii., 12-24. **1885.**

I. A vision of cheer and encouragement precedes the severe and protracted trial into which Paul was about to enter. At night the Lord stood by him and said, "Be of good cheer, Paul." Besieged, persecuted man, cheer up. Thou art doing My will. Thou hast testified in Jerusalem. So must thou bear witness also at Rome. Not an unfamiliar visitor this. Not a strange voice. Once before (Acts xviii., 9, 10) had this same presence cheered him. The poor prisoner went to sleep that night the most peaceful man in Jerusalem. He felt certain that his many prayers (Rom. i., 10) would be answered and he would be permitted to see the Christians at Rome and impart unto them some spiritual gift.

II. The way of wicked men. Vs. 12-16. (*a*) After Paul had been taken from the council, some one suggested he ought to be killed. More than forty men banded themselves together to accomplish this purpose. They took an oath neither to eat nor drink until they had killed him. See traces of such an oath in I. Sam. xiv., 24. Time and again before this had the Jews laid in waiting to kill him (Acts ix., 24-29; xx., 3). But this conspiracy was the most determined. They sealed their conspiracy with an awful oath.

(*b*) Wickedness desires the sanction of religion. Men have believed in the divine right of assassination. The conspirators went to the sanhedrim. Chief priests and elders were made parties in the great crime.

(*c*) One sin leads to another. The greater swallows the rest. The religious council agreed to lie; to use pretext, in order to get Paul in their power. The chief captain was to be told that the sanhedrim required another examination of the prisoner (v. 15). On the way from the prison to the council chamber these *sicarii*, oath-bound assassins, were to spring upon him and kill him. A well laid plot. Will Paul escape?

III. God's way. Vs. 16-22. God was watching over Paul. The Church was perhaps praying for him as for Peter when in prison (Acts xii., 5). An angel did not interfere to rescue him, but a little boy overheard the plot. You will always find a boy around (II. Sam. xvii., 18). God uses insignificant means to accomplish His purpose. A little maid (II. Kings v., 2, 3) for the cure of Naaman and for the cure of many souls since. A lad with five barley loaves and two small fishes was the trifle on which Christ built His miracle of creation of bread. Paul's sister's son was the instrument in this case to defeat these forty oath-bound men. A boy heard: God has many ways of bringing to light the hidden works of darkness (Eccl. x., 20). He entered the castle and told Paul. An officer was standing near, for Paul was under surveillance. A relay of Providence. God inclined His heart to Paul. The boy

was taken before the chief captain, Claudius Lysias. God inclined him to listen to the lad. Thus the story of the conspiracy was in the ears of the one who was in duty and honor bound to defeat it. And now the military force of Rome began to be moved. Forty and more against one at the dawn of the day. At midnight there were four hundred and seventy soldiers armed, mounted, as a body-guard for the prisoner Paul. God is not slack concerning His promises. God does not forget. He overrules evil for good. Paul was on his way to Rome, for God had promised that he should testify in Rome. God makes all things work together for good to those who love Him. What became of these forty oath-bound men? Did they die of starvation and thirst? They secured absolution from their oath according to rabbinical regulations. But Paul was beyond the reach of their rage. Sheltered for two years in Cæsarea under the Roman shield. "One with God is a majority." An all-seeing eye is a symbol of Providence. The Lord protects His people. The Lord encampeth round about them that fear Him and delivereth them (Ps. xxxiv., 7; II. Kings vi., 17).

March 8. **Paul Before Felix.**—Acts xxiv., 10–27. **1885.**

I. Paul again in Cæsarea. Only about two weeks preceding he was there in the house of Philip the Evangelist (Acts xxi., 8). It was prophesied at that time he should suffer imprisonment. How soon was the prediction fulfilled! He rode into Cæsarea with a body-guard of mounted soldiers. He thought of the visit two weeks previous. There was a letter in the pocket of the centurion in command of the troops, containing an abstract of the charges against Paul. Felix, the governor, read it and postponed further trial until his accusers appeared. In five days they came and the case was called.

II. The court scene. Vs. 1–24. This was a real trial according to Roman forms of law. Ananias the High Priest and the elders were the plaintiffs. Tertullus was their counsel. Paul was the defendant and stood alone. Felix was the judge. Tertullus, the counsel for the plaintiffs, opened the case with a speech. It was flattering to the judge and false towards the defendant. It was a tissue of lies and half-truths, which are sometimes worse than lies. He called his witnesses, viz., the elders, and they testified "that these things were so" (v. 9). Paul answered in his own defence. His speech was not flattering to the wicked judge, but true (v. 10). He denies the charge of sedition, made by Tertullus (v. 5), and challenges proof (vs. 11–13). He admits he is a Nazarene (v. 14), but asserts it is not a heresy, but a *sect;* Tertullus had called it a sect (v. 5). He is willing to have it called a sect and claims it should have the same toleration extended to it as the sect of Pharisees or Sadducees. Furthermore, he claims that it is not in any way a departure from Old Testament Scriptures, but in it is worship of the God of his fathers, belief in the prophets, hope towards God and expectation of resurrection from the dead (vs. 14, 15). He claims also that it demands a pure conscience towards God and towards men, or, in other words, the highest morality (v. 16). So much for the charges in the fifth verse. Concerning the charge of profanation of the temple (v. 6) his answer was that his presence in Jerusalem after five years' absence was for benevolent purposes (v. 17); his presence in the temple was for ceremonial purification (v. 18). The disturbance was made by Asiatic Jews and these ought to have been here and have testified against him. According to Roman law, a prisoner was allowed to meet his accusers face to face. These Asiatic Jews were not present to testify. One item of the charge he admits —that he made one remark (ch. xxii., 6) which was an occasion of disturbance and uproar in the council. Otherwise he was innocent of blame.

III. The issue of the case. Vs. 22–27. Felix the judge (seven years a procurator). His wife Drusilla was a Jewess, and through her he was acquainted with the Jewish character and religion. He had some personal knowledge of Christianity also, for Christianity was preached in Cæsarea ten years previously (Acts viii., 40). It had spread among his troops (ch. x.). The familiar name for it was "*the way.*" Jesus said I am "*the way.*" Called "the way," or "this way," in Acts ix., 2; Acts xix., 9–23. The way of life. Felix saw that Paul had committed no offence against Roman law, but not caring to displease the Jews, he postponed the case, until Lysias should come down. Lysias was never summoned, and the case was not called again in Felix's time. Paul was a prisoner for two years at Cæsarea, "but with liberty"—one of the three kinds of imprisonment known in Roman

law as military custody, the prisoner being under the watch of a soldier, but not bound to him.

IV. The case reversed. Vs. 24–27. A sermon instead of speech of defense. Out of interest in the prisoner, because his wife Drusilla, being a Jewess, was curious to know something of the faith that rested on Christ as the Messiah; and because, knowing that Paul was the custodian of funds, or that his brethren would raise funds for him, he hoped to receive a bribe, Felix brought the prisoner *often* before him and questioned him concerning the faith in Christ. So Herod was accustomed to hear John the Baptist (Mark vi., 20). One such instance is given. Felix and Drusilla, sinners above all in Cæsarea, were the audience. Paul the preacher. Paul preached a practical discourse. He reasoned of righteousness, temperance and judgment to come.

(*a*) Righteousness. The grace of God teaches us to "live soberly," righteously, and godly in this present world (Titus ii., 12), honest in all dealings (Rom. xii., 17). Render to all their due (Rom. xiii., 7). Keep the body in subjection (I. Cor. ix., 27). Such teaching was wormwood to the guilty consciences of his audience.

(*b*) Judgment to come. Faith in Christ teaches especially a judgment to come. (Mark xxv., 31–46; II. Cor. v., 10; Rev. xx., 12.) Felix trembled, but trembling is not conversion. Paul trembled and turned. The jailor trembled and turned. Felix trembled and—sent away the preacher. Drusilla did not tremble, for she rested confidently on Jewish ceremonial, but she had cause to tremble. Many are startled by the Word who are not effectually changed by it. The convenient season is the present moment. *Now* is the accepted time.

March 15, Paul Before Agrippa.—Acts xxvi., 1–18. **1885.**

Paul left in prison, remained there two years. Meanwhile there had been a change in rulers. Felix had been recalled. Porcius Festus came in his place. He was a better man than his predecessor. In a brief visit to Jerusalem, the Jews informed him against the prisoner Paul, then in confinement at Cæsarea. They came down to Cæsarea and accused Paul before Festus, but Paul denied their charges and appealed, as was his right as a Roman citizen, to Cæsar. Thus the way was opened for Paul to go to Rome. What in the purpose of God was the meaning of two years' retirement and enforced inactivity on the part of the great apostle, when there was such great need of his labors? How strange that Paul's long contemplated visit to Rome should be taken as a prisoner under guard of Roman soldiers! How plainly God overruled the murderous rage of the Jews for the preaching of His Gospel in inaccessible places! Agrippa, king of the country east of the upper Jordan, was a Jew. He was well acquainted with Jewish customs and laws. He came on a visit to Festus. Festus, in doubt what to do with Paul, mentions his case to Agrippa, who, as president of the Temple, ought to know about Jewish *superstitions*, as Festus calls the matter under debate. All the trouble was about "one Jesus which was dead, whom Paul affirmed to be alive." So a scorner spoke about Him, who to Paul was the King immortal, invisible, for some time tabernacling in human flesh, despised and rejected of men, crucified on the tree, but risen from the dead, and now sitting at the right hand of God.

I. One of the great occasions of Paul's life. Once before at Athens (ch. xvii.), when he met Grecian philosophy and superstition. After this when he stood before Nero. This in some respects the greatest occasion.

(*a*) *Place.* Large hall in the palace used for public receptions.

(*b*) *Audience.* A king, Agrippa, with his sister Bernice; a governor of Judea; chief captains, or as we would call them, colonels, and principal men of the city. A grand reception day: kings in royal ermine; soldiers in uniform; citizens in best apparel, and Paul, chained by one hand to a Roman soldier, led into the throng.

(*c*) *The speech.* It was not a defense against charges; it was a reason for the faith that was in him. Hence his speaking for himself (v. i.) was a clear statement of what he had been, and what God had done for his soul. His life as a young man pure and religious. Morality not sufficient for salvation. His creed that of a Pharisee, and he himself scrupulous, fanatical and an intense defender of the faith. Sincerity in a false faith not sufficient for salvation. The hope in which he had been educated had not been given up, or changed, or modified in any particular by his faith in Jesus Christ, but

had found a resting-place, a fulfilment in Him. The twelve tribes were hoping for a Messiah. The Messiah had come, and he was telling his countrymen the prophecies of their Scriptures had found fulfilment. Yes! as Festus says: "One Jesus which was dead and is now alive." There is no difficulty to any Pharisee about the coming to life from the dead, and hence I can readily believe that Jesus rose from the dead the third day, according to the Scriptures.

A personal confession. (Vs. 9-17.) I once was in the same blindness of mind, and opposed to Christ and persecuted His followers; but a light shined upon my mind; I saw Jesus as the Messiah of the prophets. He appeared to me. He reproached me for my opposition to Him. I believed. I took orders under Him to preach the Gospel of His life and salvation to the Gentiles. His preparation for the work (v. 16) was what he had felt and seen—what he was yet to feel and see of God's saving power. His message was a full Gospel (v. 18); light upon the mind. "The entrance of Thy Word giveth light." Conversion from nature's darkness unto the marvellous light of the Gospel, from the power of Satan unto God. Forgiveness of sins (I John i., 9); inheritance among them that are sanctified (Rom. viii., 17; Eph. i., 11) by faith in Jesus. The whole work of salvation, from the first ray of light upon the darkened mind until we stand in the full blaze of God's glory, rests upon faith in Jesus.

March 22, **Paul Vindicated.**—Acts xxvi,, 19–32. **1885.**

A continuation of the speech before Agrippa and Festus.

V. 19. I was not disobedient unto the heavenly vision. Faith and obedience are twin sisters; they go along together. If ye love Me, keep My commandments. Faith is the explanation of Paul's spiritual life. Obedience is the explanation of his wonderful active life.

V. 20. "Shewed first unto them at Damascus" (Acts ix., 19, 20). Then three years in Arabia, of which no mention is made here, spent probably in study and meditation (Gal. i., 17). "Then at Jerusalem" (Gal. i., 18), and "throughout all the coasts of Judea," of this ministry there is absolutely no record; "and then to the Gentiles." To the Jew first, and also to the Greek (Rom. i., 16). His whole after ministry is covered by this sentence. He was the great apostle to the Gentiles. His message was in accordance with his instructions; compare with v. 18.

1. Repent. "The first right thing a sinful man can do is to repent." Repentance is *change of mind*, induced by new light or forcible argument, and is saturated with a godly sorrow for sin. "A heart broken for sin and from sin."

2. And turn to God. Right about face. Hating things you once loved, and loving things you once hated. A new choice; a new person to please; "a new ocean to the river of your thoughts." There can be no repentance really if there is not turning towards God. The idea of *change* is in the root-idea of repentance. The repentant man faces God.

3. And do works meet for repentance. Rain might as well not fall as fall on sterile soil, for no growth follows. And tears of sorrow that do not water the heart and cause it to bring forth good fruit, are just as vain. What are these works meet for repentance? Thoughts (Ps. lv., 6, 7); deeds (Luke iii., 8–14); beneficence (Eph. ii., 10). The teaching of these truths was the occasional cause of that uproar at Jerusalem. But I continue in the work because I am convinced the New Testament Gospel is only a fulfilment of Old Testament Gospel.

(*a*) A suffering Messiah (Ps. liii.; I. Peter, 24, 25).

(*b*) First to arise from the dead. Not absolutely first in the order of time (see resurrection of Lazurus), but chief in the domain of the resurrection; or first of those who rose from the dead to die no more (I. Cor. xv., 20).

(*c*) A light to the people and to the Gentiles (Ps. lx., 1–3; John i., 4; Luke xxiv., 25–28; Luke xxiv., 45–48).

Paul and the skeptic. This talk about revelations and visions, and one Jesus rising from the dead, was fanaticism to the skeptical Roman, but faith is more congenial to reason than doubt, and to faith this was experience founded in truth and serenity of mind. For confirmation of his words Paul appeals to the king, who had knowledge of the teachings of Old Testament Scripture and knowledge also of the facts themselves, which were not done in a corner. The way to deal with skepticism is by calm assertion and by appeal to verities.

Paul and the scoffer. Agrippa was a scoffer. Paul's earnest words glanced off his polished indifference. "Almost thou persuadest me to be a Christian," is the best translation of a difficult Greek passage, if understood as spoken lightly, with a laugh in the eye; with irony. He was not persuaded at all. He would consider it unbecoming his dignity and position to be influenced to accept of the faith of the prisoner at the bar. It is laughable to suppose it. Not but there are many who are "almost persuaded now to believe," for whom earnest prayer is to be made, but not so with this iniquitous Jew. Paul's earnest courtesy was the best reply that could be made to ironical smile and flippant remark. Retort is not one of the weapons of the Christian. The king had heard enough of this and his rising from his seat was signal for the assembly to break up. Talking among themselves as they slowly withdrew from the hall, they agreed that Paul had done nothing worthy of death or of bonds. Immediate liberty would have been given him but for his appeal unto Cæsar. Well for him that he was kept under the guard of Roman power. Otherwise he could not have escaped the murderous rage of his countrymen. So the long trial came to an end. Acquitted by Felix, Lysias, Festus and Agrippa, he is yet to stand before the court of last resort, the Emperor in person.

HELPS IN PASTORAL WORK

Written and Spoken Address.

By R. S. Storrs, D.D., LL.D. (Congregational), Brooklyn.

When one is physically or mentally inert, or expects to be so at the time of delivering an address, he had better write. What a speaker said the other day was perfectly correct, that it is an immense relief to a man to know that his brains are safely in his pocket—provided, that is, that the brains in their native and proper brain-pan are not at the time in normal activity. One who always reads his sermons may sometimes have the misfortune to find, as the Western minister is said to have found, that he had lost his religion with his valise in fording the Ohio. But if he is at home, and is reasonably careful about his coat-pockets, he can always be sure of having *some* message to present from the pulpit, whether his mind at the moment of presenting it takes any sure hold upon it or not.

So if he has to deliver a summer address, and expects to feel at the time any special lassitude of body or mind after a long winter's work, or if he finds while meditating his discourse that he is already fagged, and that spontaneous enterprise and resilience have gone out of his spirit, by all means let him write and read what will fill up the hour. The manuscript is the only float that I know of to bear a man up, and keep him from sinking out of sight in public discourse, when his mind has lost control of itself or of its subject, is passive through debility or is fettered by cramp.

But when one's powers, whether greater or less, are in all the activity possible to them, and when the thing to be aimed at is not so much the cautious discussion of philosophical themes as a direct moral and spiritual impression on those who hear, by some truth distinctly apprehended and forcibly expressed, the experience of many years has convinced me that for a great many men to speak without writing is better than to write and read. It takes time, no doubt, and a fair measure of the persistency of the will, to form the habit. It involves a good deal of nervous strain, at first, and sometimes for a good while. It implies a self-poise, before critical audiences, which by no means comes by nature. But more of moral urgency goes out, generally, I think, on unwritten discourse. A more direct impulse is delivered by it upon the intelligence and sensibility addressed. The utterance becomes instinctively more practical and robust, less critical and literary. At the same time, more room is left for a

larger variety of collateral studies. One is compelled to look more carefully after the conditions of physical health, and of mental alertness, and to keep whatever resources he has more fully in hand. The minister of the Gospel, it seems to me, is more distinctly constrained to hold his mind, by reflection and prayer, in immediate sympathy with the supreme declaration of the Scripture, and with the mind of God in Christ, and to keep before him the highest conception of the relation of what he has to say to spiritual results, immortal welfares. I can not but think that at times he reaches higher levels of moral purpose, of intuitive perception, of emotional energy, than can usually be found behind the writing-desk and the inkstand.

Dr. Channing, Dr. Dewey, and others I might mention, had certainly a power through written discourse which their successors scarcely may emulate. I never heard Dr. Channing, but I perfectly remember the impressive power of Dr. Dewey. But these men were exceptional in their own time. Their contemporaries were no more their equals than are those who follow them. In all fairness, we must take as the basis of comparison the great average of written sermons, when we measure them against those which are preached without notes; and while no word too much can be said on the dangers connected with the latter practice, and while extemporaneous thinking will often be of even flimsier stuff than dreams are made of, I am very confident that more men than think so might come to preach with facility, vigor, and useful effect, without having written, IF they would make the resolute effort, and patiently endure the early discomfitures, which are incidental to it. I equally believe that the general run of sermons so preached would compare not unfavorably with the majority of sermons read; in fact, that there would not be so many of them, in any communion, of which the sick parishioner would feel disposed to say to his minister, "Chloral and morphine don't help me a bit; but, if you would read me one of your sermons, perhaps I *might* get an hour's sleep!"

Helpful Hints for Workers

The Use and Abuse of the Brain.

By Hubbard Winslow Mitchell, M.D., New York.

Before we can fully understand what constitutes the "Use and Abuse of the Brain," it will be necessary for us to know something of its structure and functions, and, therefore, it may not be uninteresting if we devote a few moments to the study of some of the more important points of this wonderful organ.

If we carefully remove a brain from the skull, and make a median vertical section through it, we shall see that the upper border or vertex has a folded or convoluted appearance, and this is what we call the convolutions of the brain. Upon the superior edge of these convolutions we shall see that the cerebral or brain-substance is of a gray color, and this is known as the *gray matter* of the brain. This gray matter is of the greatest importance, for it is the seat of the intellect, and in it are elaborated all the mental processes or ideas that we call the operations of the mind.

Besides being the seat of the mind, the gray matter has the power of receiving painful impressions from the different parts of the body, and, if need be, of converting them into motor impulses. It can also originate motor impulses independently of any sensation of pain. When we wish to execute any muscular movement, the motor impulse originates in the gray matter.

This wonderful organ, the brain, wherein are elaborated so many curious, and strange, and subtle processes which

are grouped together under the name of the *mind*, is brought in contact with the outer world through the agency, mainly, of three pairs of cranial nerves called nerves of *Special Sense*. These are, 1st. The olfactory nerves which preside over the sense of smell. 2d. The optic nerves which preside over the sense of vision; and 3d. The auditory nerves which preside over the sense of hearing.

These three senses are of the highest importance to us. That of smell enables us to enjoy the perfume of flowers, and to warn us against noxious and deleterious odors that might jeopardize our lives. The importance of vision is almost too great to be briefly spoken of here. Through this sense we enjoy all that is sublime and beautiful in life. The sight of our friends, of pictures, of the beautiful in art, and the magnificence of nature is impressed upon our optic nerves and transmitted to the gray matter of the brain, where it is received by the intellect and appreciated and enjoyed by our intelligence. The sense of hearing is one that brings us in harmonious contact with sweet sounds, whether they be the voices of our friends and loved ones, of the melody of music, or of the grander harmony of nature. The uses of these senses are appreciated through the agency of the gray matter, and this is composed of numberless little cells called *brain-cells*. It is in these minute bodies that all those wonderful and mysterious processes of the mind are elaborated or called into existence.

THE USE OF THE BRAIN.

If we look abroad in the world we shall see that we are living in a highly advanced stage of civilization. Science and art have done a vast deal to make our condition what it is. They are, indeed, the grand factors in this state of refinement. Wherever we turn our eyes, whatever we see, everything that has been done is the result of an idea worked out by the brain. Let us glance at the science of chemistry. While it is a science of experiment, it is the little brain-cell that has *thought out* the experiment, and made it an exact science. It was the brain-cell that told us to mix a little flour and water, add a little ferment, and put it in the oven, and the result of this experiment is the loaf of bread that is truly the staff of life.

The same cell told us to mix soda and sand, to apply heat, and lo, these two solids so dissimilar yield a solid more dissimilar still, and we have glass, an article not only of beauty, but of the greatest use for our windows, our prisms, and our lenses that reveal to us nature's minutest creation, and the far-off stars that tremble on the very outposts of the universe.

Gunpowder, that has changed history; Bessemer steel, that has made railway travelling safe at seventy miles the hour, and has increased civilization by freer intercommunication; morphia and quinia that heal our ills by a few subtle grains, instead of a tumblerful of bark and wine as of old; the wonderful change in cotton-bleaching by chlorine gas, where, as if by magic, the fabrics uncouth in color are made as white as snow; and the still more wonderful process of calico-printing by rollers, where this whitened cloth becomes arrayed in beautifully soft and pleasing colors—all these immense advances in chemistry that have done so much to make the world better are due to the hidden and silent workings of the little brain-cell in some humble brain that works out hopeful destinies for mankind. Among the marvellous triumphs of pure reasoning—a process due entirely to the activities of the brain-cell—are the discovery of salicylic acid, the spectrum analysis, and the discovery of the planet Neptune.

In 1830 chemists discovered in the bark of the willow (*Salix*) tree a peculiar alkaloidal principle which had the very valuable property of arresting putrefactive changes in organic bodies, but it was so scarce and so expensive, as to preclude its general use. In this extremity two German chemists sought for a compound whose molecule could be split into the desired elements of salicylic acid. This compound they found in carbolic acid, and by the action of carbonic acid upon it, they succeeded in producing a pure and beautiful salicylic acid, at a cheap price.

Spectrum analysis has told us that certain gases and metals in an incandescent

state, show dark lines across the field of colored light. Each gas and metal has its characteristic lines which show themselves invariably. The little prism was adjusted to receive the uncertain and tremulous light of a far-distant nebula, or a still more distant sun whose brilliancy is dimmed by the mighty gap that is spanned by its timid ray, and it was found that sodium, iron, copper, oxygen, nitrogen, and other substances besides, composed those remote bodies, just the same as our own earth and sun.

Previous to 1846 Uranus was the outermost planet known in our system. His motions were so uncertain that it was believed he was disturbed by some more distant planet not yet discovered. In vain was the vault of heaven swept by the most powerful equatorials. Nothing was seen. Adams and Leverrier set to work to *think out* where this unknown world might be, and the little brain-cell rose sublimely to the occasion, and by pure mathematical reasoning the far-off wanderer was found silently pursuing its orbital way two and three-quarter billions of miles from the sun.

In the mechanic arts we see the cotton-gin that revolutionized America, the printing-press that instructs mankind, the steam-engine that does the heavy work of the world, and the telegraph that tells us at 8 A.M. what transpired in Australia and China four hours before.

How creative the brain has been in music. We bow in profoundest reverence before such geniuses as Mozart, Handel, Mendelssohn, Chopin, and many others who have filled the earth with glorious harmony.

The brain has refined life with beautiful paintings, until the canvas vies with nature in beauty and fidelity.

In literature, in architecture, and in science we look up with a sort of loving despair at the gigantic genius of Shakespeare, at Milton and Gibbon, at the unknown builders of the pyramids, and at Cuvier and Humboldt. The vast labors each has accomplished are the result of the great activity of the brain-cell.

The brain, too, is the seat of the affections, and it is no doubt true that what we call a refinement of nature, of feeling, and that indescribable something that makes some more lovable and congenial than others, is a finer and more delicate action of the brain-cell.

THE ABUSE OF THE BRAIN.

It must be evident that an organ so delicate as the brain, composed as it is of the still more delicate cells, must be very susceptible to abuse, and such is the case. Of all abuses that do the most serious harm to the brain, the action of alcohol is the worst.

The human pen cannot portray in too strong terms the terrible evils of this deleterious poison.

When alcohol in any form is taken into the stomach, it is immediately absorbed by the bloodvessels and carried into the general circulation; and as the brain requires for its nourishment one-fifth part of all the blood in our bodies, one-fifth part of the alcohol taken circulates among the delicate meshes of the brain-cell, poisoning and injuring its minute net-work. More than this, it is believed that alcohol has a predilection for the brain, and if so, more than a fifth part goes to this organ.

This is how alcohol acts on the brain: It has a toxic, deadening, paralyzing influence on the tissue of the brain-cell, incapacitating it for the origination of ideas. When men drink alcohol they become intoxicated. Intoxicated means *poisoned*, and they in truth literally poison their brains.

With the exception of the rapid stimulating effects of alcohol in some rare forms of disease, or sudden shock from injury, and in the preservative effects of alcohol on some vegetable and animal tissues, this baleful substance is an unapologetic evil.

Even these few uses can be supplanted by other things, and it is not too much to say that if every drop of alcohol in the world were thrown into the sea, and the art of making it totally and irrecoverably lost, mankind would be a million times better off than it is.

The next grave abuse is tobacco. If we could find even a slight apology for alcohol, we cannot find a shadow of an excuse for this noxious weed.

Men find a certain amount of solace or

animal comfort in the use of tobacco, as they do in alcohol, but it is a positive injury, and sooner or later the injury will be felt upon the brain-cell. The active principle of tobacco is nicotine, a most deadly poison, and it is worse than idle to say that men can use so powerful a toxic agent and not suffer. With equal truth they might say that they could touch fire and not be burned.

Excesses of all kinds abuse the brain. Among these may be mentioned late hours. The brain needs eight hours of good sleep, and if possible two of these hours should be had before midnight.

Excessive grief should be avoided, for it has a tendency to injure the thinking and reasoning power of the brain.

The same is true of anger, only to a much greater extent. Anger is a species of insanity, and if carried to excess, exerts an exceedingly dangerous power upon the brain, and makes the subject of it irresponsible for his acts. Drugs exert a dangerous influence upon the brain if taken ignorantly and unwisely. They should never be taken unless ordered regularly by some physician for some especial purpose. The habit of using advertised nostrums is a practice that cannot be too strongly condemned.

In conclusion let it be said that an organ fashioned so delicately as the brain, and capable of accomplishing such mighty results, demands regularity in all our functions, tranquillity in all our acts, and the daily application of the wisest and most enlightened rules of hygiene.

PRAYER MEETING SERVICE

The Singing.

By Rev. Smith Baker (Baptist).

Singing expresses more conditions of the human soul than any other one act of worship. It combines adoration, confession, supplication, thanksgiving, testimony and exhortation. It awakens thought and stirs the emotions. It prays and preaches. It is the most universal of religious exercises. Like every other exercise it should be an outpouring of the heart. Art in music is good when it is unconscious, but conscious art is mockery. Prayer-meeting music is good when it is hearty. Singing-masters and professionals are not as a whole good judges of music for our social meetings. They judge from the artistic side, the people from the heart side. There has been a great deal of refined nonsense in the criticisms over the "Moody and Sankey" books. They are not the highest style of music, but humanity sanctions them. Let the critics make something better. What God owns it is not safe for men to disown. Prayer-meeting music should be cheerful, hopeful, emotional. It should be tender and rousing. Military men never have a dirge played at a recruiting office. A fife and drum will cause an army to retreat or advance according to their music. So the prayer-meeting singing cools or quickens the spirituality of the service. The music should not be light and trifling, but full of life and power. It should be such as all present can unite in. Sometimes a solo from a Christian heart is a help, but a solo from an unsaved soul is like asking Booth to say the "Lord's Prayer" because he can render it so sweetly. Sometimes an instrument is an assistance to lean upon, but there is no instrument equal to the human voice, and we think too much importance has been given to them, for frequently the instrument covers up the expression of the sentiment and detracts rather than adds to the power of the song.

As we have before said, it is a good plan frequently to spend the first ten or fifteen minutes in a praise service; it serves to lift and cheer and quicken the hearts of those present, and prepare for what may follow. The singing should be frequent and prompt, as often as every third or fourth exercise. A hymn started as soon as a brother has ceased speaking or praying is

much more effective than when delayed for a while. The spontaneous outburst of song has power. The leader should never wait until he wants a hymn before he selects it, but always have one or two hymns ready to call for when they are needed. It is a lack of sense for the leader to be trying to find a hymn when he wishes to call for it. The best prayer-meeting leaders have a list of hymns all ready to call out at any instant. Cultivate the habit of any brother or sister "striking up" the hymn that is filling their souls at any time, provided it is familiar to others present. Avoid slavery to a leader on an instrument. Sing much those songs which are full of promises and which refer to the future life—that turn the thoughts away from the cares of every day toil. Songs about heaven never grow old. Sing the old standard hymns, "Rock of Ages," "Jesus, Lover of my Soul," "There is a Fountain," and the like; there is solid food in them for the soul. They educate as well as stir the emotions. They were born out of deep conceptions of truth and are always new. Sing the hymns which the people enjoy over and over again. A hymn better be worn out than rusted out. To simply learn a good tune and then drop it never reveals its power. Sing it until you make it ring. Urge the people to open their mouths wide and not merely hum; while noise is not music, music is noise, and stifled song, like a muffled drum, indicates death somewhere. Let the last two or three songs contain an exhortation which shall be helpful to any tender, seeking soul. Close with a good cheerful song. Let the last impression be helpful. It is not necessary that the leader of the meeting be a singer, but have some one who in sympathy with the leader shall be prompt and spiritual. Encourage the children to come and sing. Let all the people sing, but do not turn the prayer-meeting into a singing-school or even into a praise service; but let the hymns be sandwiched in—the butter with the bread—between the prayers and testimonies. Above all, invoke the Spirit's power upon the singing, for it is one of the powers—the spiritual powers of the Church, sanctified singing.

THE PULPIT TREASURY IN THE FAMILY.

Getting Home.

By Rev. C. H. Spurgeon (Baptist), London.

We shall get home; for oh, if we do not, what a lament there will be in heaven! Think of that. If the children do not come home, what mourning will be heard in the mansions above! Neither God nor good men could see the divine family broken and yet be happy. Every angel in heaven would feel a disappointment if one child of God was absent at the reading of the muster-roll. Did they not rejoice over each sinner repenting? Their sympathetic joy was premature in our case it we perish by the way. But angels are not doomed to see their hopes frustrated, neither will the great Father find that He Himself was glad too soon. Heaven would be a desolate place if at its banquet some David's seat was empty! We cannot endure to imagine some member of the sacred family missing, lost forever, cast into hell! It must not be, for in the land of absolute perfection there is

"No missing heir; no harp that lies unstrung,
No vacant place those hallowed walls among."

We shall get home, for the Great Father Himself will never rest until we do; and He that bought us with His precious blood will never be satisfied till all His redeemed shall stand around Him girt in their snow-white robes. If we had been on a pilgrimage with our families, and had reached home ourselves and then missed a dear child, what a stir there would be! I appeal to every father's heart; would you not tramp back every step of the road to seek your stray lamb? You would cry everywhere: "Saw ye him whom my soul loveth?" Well can I imagine our good Shepherd using the same words concerning any one of us if we did not get home, and asking everywhere: "Saw ye him whom My soul loveth?" He would not rest until He had found His chosen, His heart's delight. Did He rest the first time until He brought us home on His shoulders rejoicing? Would He rest a second time until He had folded us in glory? No; He can never have full joy in His heart until all His ransomed are in the place where the many mansions be. "We shall get home."

Dear friends, we shall get home, I am sure we shall; and what a joy it will be: Think of the bliss of seeing our Father, our home, our Saviour, and all those who are dear to us for Jesus' sake. A vener-

able sister, who saw me very busy the other day, remarked that we shall have plenty of time to talk to each other in eternity. I do not quite see how there can be time when time shall be no more, but no doubt there will be a space and opportunity for the fullest communion with each other, and for much fellowship of united delight in the adorable person of our blessed Lord. I anticipate much felicity from fellowship with perfect saints above, since I have had so much pleasure in the society of imperfect saints below. Many have gone home from us of late, and we are all getting older; but let us not regret the fact, since the home above is being filled and a perfect society is being formed which will last forever.

Mission Fields

Can the Heathen Wait?

By Rev. C. H. Bell, D.D.

Why not? They have waited long. Since Christ issued His great commission to His Church fifty or sixty generations of heathen have passed away without hearing the Gospel as we have it. Why the haste and pressure to evangelize the present generation? Very true, the Lord's Word and command make it the supreme duty and privilege of His Church to send the Gospel to the uttermost parts of the earth; and, so far as we know, he employs no other agents, not even angels, to carry the message of life over the world, because human testimony is the most powerful under God for bringing souls to Christ—more effective than a miracle—hence supremely important in the economy of grace for rescuing perishing souls. But there are multiplied thousands of unconverted people in the home-land. More than half of the city and town people, and many in the country, never even attend church, and seem to have no concern for the salvation of their souls. It is true that all men and women in America have heard of Christ and have been favored with Gospel truth sufficient to save them if they would repent and believe. If the heathen could only wait until these Jerusalem sinners are all persuaded, then the entire force of greatly enlarged and wealthy churches could be expended in the regions beyond. If the missionaries now abroad were in America, they would do much good as instructors in the home field. Besides, the numerical strength would be increased—numbers count.

Then, the expense is an item—some what of a drain upon resources so much needed at home. If the heathen could wait there would be a saving in all the evangelical churches of an average of nearly three-fourths of a cent a week per member, which might be used in domestic missions, or in supplying to the members of the churches more of the material comforts and luxuries of life.

The heathen are not constrained to wait for commerce, for shiploads of godless adventurers—traders—many of whom are mercenary, self-interest seekers, carrying with them more of the vices than the virtues of civilization, and who, being discharged at every port, mingle with the mobile mass—the unsanctified millions. In the face of these facts and the providence of God, shall any Christian say, we will not try to go at least abreast of secular enterprise, and not endeavor to pour into the heart of heathendom the saving virtue of our holy religion, but let the idolatrous nations wait our greater convenience, notwithstanding 66,000 of the unevangelized natives die daily, and thus pass beyond our power to do them any good? A thousand times, No! The expense item is a mere bagatelle, and the "heathen at home" plea absurd. "The sorriest," says Dr. Hayden, Secretary of the American Board, "the sorriest thing on the air to-day is the fallacy, the lying fallacy, that the heathen can wait." If Christian lands send them not the Gospel, they must wait. Can the home Church, can the teachers and leaders of congregations, afford to let them wait? While many ministers and congregations of all evangelical denominations have shown by their teachings and liberality that the divine life flowing in their hearts forbids them withholding a helping hand, the call comes over the seas to all Christians—to each child of God,

> "Hark! the wail of heathen nations;
> List! the cry comes back again,
> With its solemn, sad reproaches,
> With its piteous refrain:
> We are starving fast of hunger,
> Perishing for the bread of life,
> Haste, O hasten, e'er we perish!
> Send the messenger of light."

BEAUTIFUL THOUGHTS

The sanctified cross is a fruitful tree.—*Rutherford.*

There is no knowledge like knowing the crucified.—*Deems.*

Carve your name on hearts and not on marble.—*C. H. Spurgeon.*

Eyes raised towards heaven are always beautiful.—*Joseph Joubert.*

Afflictions are but the shadow of God's wings.—*George MacDonald.*

Afflictions are but as a dark entry into our Father's house.—*Thomas Brooks.*

Trust not so much to the comforts of God as to the God of comforts.—*Mason.*

I too will lay up a treasure, but Jesus will have the keeping of it.—*Christian Scriver.*

Act well at the moment, and you have performed a good action to all eternity.—*Lavater.*

Our actions must clothe us with an immortality, loathsome or glorious.—*C. C. Colton.*

Alas for us if the ladder of science were the only stair to lead us up to God!—*R. R. Meredith.*

Nobody ever outgrows Scripture; the book widens and deepens with our years.—*C. H. Spurgeon.*

Truth is its own evidence, as the lightning flash is, as the blessed sunshine is.—*F. W. Robertson.*

One gem from the ocean of the Bible is worth all the pebbles from earthly streams.—*Robert M. McCheyne.*

The more the soul is conformed to Christ, the more confident will it be of its interest in Christ.—*Thomas Brooks.*

The more the leaves of this old earth are turned over and pondered the more it will sustain and illustrate the sacred word.—*James D. Dana.*

A word of kindness is seldom spoken in vain, while witty sayings are as easily lost as the pearls slipping from a broken string.—*G. D Prentice.*

Church of God, gird on the armor,
Saints and angels bend to share
In the note of triumph rising
Through the throne-transfigured air.

Heart-work must be God's work. Only the great heart-maker can be the great heart-breaker. If I love Him my heart will be filled with His Spirit and obedient to His command. —*Baxter.*

We kill all evil by fellowship with the Master. His presence in our lives is like the watch-fire that the traveller lights at night—it keeps all the wild beasts of prey away from the fold. —*Maclaren.*

The smallest effort is not lost—
Each wavelet on the ocean tossed
Adds in the ebb-tide or the flow;
Each raindrop makes some floweret blow,
Each struggle lessens human woe.
—*Mackay.*

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs—they pass into laws —they pass into doctrines—they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted.—*Dean Stanley.*

The mossy marbles rest
On the lips that he has pressed,
In their bloom.
And the names he loved to hear
Have been carved for many a year,
On the tomb.
—*O. W. Holmes.*

Love is on the front of the throne of God, but justice and judgment, with inexorable dread, follow behind; and where law is slighted and mercy despised, when they have rejected those who would be their best friends, then comes justice with her hoodwinked eye, and with the sword and scales.—*James A. Garfield.*

It is always a choice of masters to which Christ is urging men. It is not by striking off all allegiance, but by finding your true Lord, and serving Him with complete submission, that you can escape from slavery. Then give yourself to Him completely. Let Him mark you as His by whatever marks He will.—*Phillips Brooks.*

I have no sympathy for those who would make the Sabbath a day of gloom. I would have the sun to shine brighter and the bowers to smell sweeter, and nature to look fairer on that day than on any other. I would have the very earth to put on her holiday attire on the blest morning on which our Saviour rose from the dead.—*Guthrie.*

We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to Me."—*Norman McLeod.*

67. A Fellow-suffering Christ.—ISA. lxiii., 9.

Phocian, an Athenian General, being condemned to death, and seeing one Enippus condemned to the same death, but very fearful, he comforted him with these words: "Is it not enough to thee that thou art to die with Phocian?" Should it not console us in sorrow, that we share Christ's lot?

68. Tested Religion.—REV. iii., 18.

Napoleon Bonaparte once granted an interview to a Frenchman, who declared that he had invented a cuirass which was bullet-proof. The Emperor listened to his explanations and examined the breast-plate. He then called for a loaded pistol and commanded his visitor to stand at the other end of the room wearing the invulnerable armor. But the test was very promptly declined. The Christian panoply has been often tested.

69. The Tempted Christ.—HEB. iv., 15.

At the siege of Mons, a company of soldiers was so hard pressed by the foe that they fell back. Seeing their position, the Duke of Argyle pushed his way into their midst, laid bare his breast, and cried, "Soldiers, you see I have no concealed armor; your leader is as exposed as you are." This roused their courage. With defiant shouts and flags flying they charged their adversaries and won a speedy victory. In life's battle Christ was assaulted, imperilled, wounded just as we are. Let this make us joyful and brave.

70. An Unseemly Warfare.—GEN. xlv., 24.

An old marine in recounting his adventures said that the most terrible engagement he had ever been in was between the ship to which he belonged and another English vessel, where on meeting in the night they mistook each other for a French man-of-war.

Several persons were wounded and both vessels sustained serious damage from the firing. But when the day broke great and painful was their surprise to find the English flag hoisted from both ships, and that owing to their mistake they had been fighting friends.

71. Service and Honor.—MATT. xix., 27, 28.

When the Spartan king advanced against the enemy he had always with him some one that had been crowned in public games at Greece. And they tell us that a Lacedemonian, when large sums were offered him on condition that he would not enter the Olympic lists, refused them. Having with much difficulty thrown his antagonist in wrestling, one put this question to him:

"Spartan, what will you get by this victory?"

He answered with a smile, "I shall have the honor to fight foremost in the ranks of my prince."

72. The Effect of Goodness.—Rom. ii., 4.

In the old persecuting times there lived in Cheapside one who feared God and attended the secret meetings of the saints; and near him there dwelt a poor cobbler, whose wants were often relieved by the merchant; but the poor man was a cross-grained being, and, most ungratefully, from hope of reward, laid an information against his kind friend on the score of religion. This accusation would have brought the merchant to death by burning if he had not found a means of escape. Returning to his house, the injured man did not change his generous behavior to the malignant cobbler, but, on the contrary, was more liberal than ever. The cobbler was, however, in an ill mood, and avoided the good man with all his might, running away at his approach. One day he was obliged to meet him face to face, and the Christian man asked him gently, "Why do you shun me? I am not your enemy. I know all that you did to injure me, but I never had an angry thought against you. I have helped you, and I am willing to do so as long as I live, only let us be friends." Do you marvel that they clasped hands?—*Spurgeon.*

73. Earthly Pleasure.—DEUT. xxxii., 32.

It was a remarkably hot and sultry day. We were scrambling up the mountain which rises above the east shore of the Dead Sea, when I saw before me a fine plum-tree loaded with fresh, blooming plums. I cried to my fellow-traveller, "Now, then, who will arrive first at that plum-tree?" And as he caught a glimpse of so refreshing an object, we both pressed our horses into a gallop to see which should get the first plum from the branches. We both arrived at the same time, and each, snatching a fine ripe plum, put it at once into our mouths, when on biting it, instead of the cool, delicious, juicy fruit which we expected, our mouths were filled with a dry, bitter dust; and we sat under the tree upon our horses, sputtering and hemming, and doing all we could to be relieved of the nauseous taste of this strange fruit. We then perceived, to my great delight, that we had discovered the famous apple of the Dead Sea, the existence of which has been doubted and canvassed since the days of Strabo and Pliny, who first described it.—*R. Curzon.*

MONTHLY SURVEY

The immigration of Jews to the Holy Land is increasing. It is only a few years since the number of Jewish families who had returned to die there was comparatively small. To-day there are over 50,000 in Jerusalem alone.

"There is not a heathen left." So writes a missionary from the island of Puru, in the Scanan group. And what makes this announcement most remarkable is the fact that missionary labor there was not undertaken until about eleven years ago.

AMERICAN STATISTICS FOR 1883.

For Home and Foreign Missions	$5,500,000
For Public Education	91,000,000
For Meat	303,000,000
For Bread	505,000,000
For Intoxicating Liquors	900,000,000

A Chinese girl, eighteen years of age, is among the students recently admitted to the University at Delaware, O. She came to this country to obtain a thorough English education, then to study medicine and go back to work among the women of her own land.

There are in the United States 6,550,000 Germans, 750,000 Swedes, 560,000 Norwegians, and 240,000 Danes. Of the Germans, nearly two-thirds, and of the Scandinavians about all, are Lutherans; and to these large numbers are added at least a quarter of a million of the same nationalities annually.

Sir Richard Temple stated recently at Montreal that, of the 315,000,000 subjects of the British crown, only 45,000,000 profess Christianity. Of the remainder, 188,000,000 are Hindoos, 60,000,000 Mohammedans (half the followers of the False Prophet). The number of Buddhists is set down at 7,000,000 and the Pagans are estimated at about the same.

Eighteen years ago a number of Moslems were arrested by the Turkish government for reading the Bible and attending the Christian chapels. Now they can visit the Christian chapels without hindrance, and over 80,000 copies of the Bible, or parts of the Bible, printed in the Turkish language, have been openly sold in the Turkish empire. The highway for the Gospel is being opened in every land.

Court-preacher Stocker says that, instead of fifty or sixty missionaries, there must be at least one hundred if the suburbs of the city of Berlin are to be thoroughly visited. Drunkenness, suicide and immorality are gaining larger and larger proportions in Berlin, and the need of increased effort is every day more apparent. In addition to house-to-house visitation, there is a large circulation of literature of a healthy kind, and especially of sermons, 26,000 of which are printed every week, and of these 12,000 are distributed in Berlin itself. The circulation of these amongst cabmen, porters, etc., is thought to be a better method of spreading the Gospel than the outdoor preaching practiced in England.

The numerical strength of the Sunday-school army throughout the world in 1883 is estimated as follows:

	Teachers.	*Scholars.*
England and Wales	593,436	5,200,776
Scotland	53,113	561,262
Ireland	28,155	298,639
Canada & Newfoundland	42,912	356,330
Australia	42,639	408,701
United States of America	932,283	6,820,835
European Countries	53,054	773,100
In Foreign Mission Schools	21,404	386,808
Total	1,766,996	14,806,451

The evangelical mission in France, known generally as the McAll Mission, makes the *resume* for the year as follows:

Religious meetings for adults	9,605
Attendance	726,968
Sunday-schools, young women's classes	4,055
Attendance	195,019
Total number of religious meetings	13,660
Attendance on same	921,987
Domiciliary visits	14,380
Bible, Testaments, tracts circulated	464,199

The receipts have been £11,392, of which £3,351 was sent from this country, £3,050 from England, Wales and Ireland, £2,955 from Scotland, £1,834 from France and Switzerland. Expenditures, £10,607.

In the year 1800 the total population of the United States was 5,305,925. Of these there were Protestants, 1,277,022; Roman Catholics, 100,000; unclassified, 3,928,873. In 1850, out of a total population of 23,191,876, there were Protestants, 12,723,158; Roman Catholics, 1,614,000; unclassified, 8,854,718. In 1870, out of a population of 38,538,371, the Protestants numbered, 24,041,486; Roman Catholics, 4,600,000; not classified, 9,916,885. And in the year 1880, out of a total population which had swelled to 50,152,866, there were 36,011,914 Protestants; 6,367,000 Roman Catholics; not classified, 7,758,892. Taking the percentage to the population the figures are:

Protestants.	*Rom. Cath.*	*Unclassified.*
1800....24	2	74
1850....54¾	7	38¼
1870....63	12	45
1880... 71¼	12½	16¼

BOOK DEPARTMENT, Etc.

THE POETS OF THE CHURCH, a Series of Biographical Sketches of Hymn-writers, with Notes on their Hymns. By Edwin F. Hatfield, D.D. New York: Anson D. F. Randolph & Company. Price, $3.00.

The author of this book was almost an enthusiast on the subject of Hymnology. Few, if any, had by research and special study, mastered the details more thoroughly than Dr. Hatfield. Years were spent in investigation and in writing succinct and reliable sketches of hymnologists, all of which are included in this volume. The book is entertaining and convenient for the family and a capital book for reference. A complete index of the first lines of Hymns with the author's name is appended.

COMMENTARY ON THE GOSPEL OF LUKE. By George R. Bliss, D.D. Philadelphia: American Baptist Publication Society. Price, $2.00.

This is the fourth volume of a series, whose design is to develop, for the general reader, the mind of the Holy Spirit, as revealed in the New Testament. The editor has done his work with great care and thoroughness and has rendered a very valuable Service to the Christian public.

ECCLESIOLOGY, a Treatise on the Church and Kingdom of God on Earth. By Edward D. Morris, D.D., Professor of Systematic Theology in Lane Theological Seminary. New York: Charles Scribner's Sons. Price, $1.75.

The results of large reading, earnest study for many years, and professional teaching on Ecclesiology during the past seventeen years are given in a compendious form in this volume of nearly two hundred pages. There is not a line of useless verbiage. Every word tells in clear, distinct tones what is the gist of the subject as it revolves in the author's mind and finds its expression on these pages. Students, clergymen and all who desire to grasp fundamental truth in this department of literature will find the book a solid treasure.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE GREEK STUDENT, JANUARY, 1885. The Boston Correspondence School of New Testament Greek, *Rev. Alfred A. Wright, A.M.*

THE QUIVER, FEBRUARY, 1885. Popular American Preachers, *Ll. D. Bevan, D.D.* The Cedars and the Candlesticks, III., *Hugh Macmillan, D.D., LL.D.*

CASSELL'S FAMILY MAGAZINE, FEBRUARY, 1885. Brother Jonathan's Womanhood. The Bugbear Cold, *A Family Doctor.* Our Model Reading Club. Our Christmas Decorations. The Gatherer.

LIPPINCOTT'S MAGAZINE, FEBRUARY, 1885. Steerage to Liverpool and Return, *Thomas Wharton.* Representation of the People in Parliament, *David Bennett King.* The Prussian Civil Service, *Alfred E. Lee.*

THE ATLANTIC MONTHLY, FEBRUARY, 1885. The Prophet of the Great Smoky Mountain, *C. E. Craddock.* The Quest for the Grail of Ancient Art, *W. S. Liscomb.* The New Portfolio, II., *Oliver Wendell Holmes.*

THE NORTH AMERICAN REVIEW, FEBRUARY, 1885. New Departures in Education, *Prof. G. Stanley Hall.* The Certainty of Endless Punishment, *Rev. Dr. W. G. T. Shedd.* Shall Clergymen be Politicians? *Rev. Dr. H. J. Van Dyke, Jr., Rev. Henry Ward Beecher.*

THE MAGAZINE OF ART. ILLUSTRATED. FEBRUARY, 1885. Artists' Homes, *Helen Zimmern.* Pompeii in Black and White, *Jane E. Harrison.* Around in France, *Yeend King.* Some New Monuments. Linton on Wood Engraving, *Harry V. Barnett.*

MAGAZINE OF AMERICAN HISTORY, ILLUSTRATED, FEBRUARY, 1885. Portrait, Life and Work of Chief George H. M. Johnson, *Horatio Hale, M.A.* Benedict Arnold's March to Canada, *William H. Mills.* The Character of Andrew Jackson, *Hon. Charles Gavarré.*

THE OLD TESTAMENT STUDENT, JANUARY, 1885. The Book of Hosea, *Charles Elliot, D.D.* Studies in Old Testament Hermeneutics, *Prof. M. S. Terry, S.T.D.* Universality of Serpent Worship, *Prof. W. G. Moorehead, D.D.* Worship and Ritual, *Rev. J. A. Smith, D.D.*

THE POPULAR SCIENCE MONTHLY, FEBRUARY, 1885. The Larger Import of Scientific Education, *J. W. Powell.* Evolution and the Destiny of Man, *W. D. Le Sueur.* Physical Training of Girls, *Lucy M. Hall, D.D.* Cholera, I., Its Home and Its Travels, *Dr. Max von Pettenkofer.* Sketch of Sir David Brewster with Portrait.

FRANK LESLIE'S ILLUSTRATED SUNDAY MAGAZINE, FEBRUARY, 1885. A Missionary's Letter to the Youngsters at Home, *Rev. J. Hannington, Bishop of Equatorial Africa.* Sacred Musicians of the Nineteenth Century, *W. W. Gilchrist.* The Cold, *Rev. T. De Witt Talmage.* "The Rose of Sharon." Representative Religious Journalists, II., *Dr. W. C. Gray.* Children of All Nations, XIV.